

# THE CONGREGATIONAL MAGAZINE.

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DECEMBER, 1839.

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REV. DR. FLETCHER'S

## VALEDICTORY ADDRESS TO DR. ROSS,

LATE OF KIDDERMINSTER,

ON OCCASION OF HIS DEPARTURE ON A MISSION TO NEW  
SOUTH WALES,

*Under the Auspices of the Colonial Missionary Society.*

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THE sending forth of their honoured brother, Dr. Ross, to Sydney, is one of the most important enterprises which the Colonial Society has undertaken. The importance of Sydney as a scene for the labours of a devoted Congregational minister, is not to be estimated merely by the present number of its inhabitants, though there are there not less than twenty-five thousand of our expatriated countrymen; but it is as the centre of our Australian colonization—it is in the influence which will, in all probability, be exerted by that rising city on the mind and institutions, on the commerce and intelligence, not only of the numerous British settlements in the Australian world, but also of the converted islanders of the Pacific, that the political, moral, and religious importance of Sydney will be duly estimated. The necessity of sending an able minister to Sydney was, from various quarters, strongly urged on the attention of the Committee of the Colonial Society. This proceeding was, indeed, hardly less desirable for promoting the objects of the London Missionary Society, than those contemplated by the Colonial Mission. Amidst missions so extensive and so remote as those of the London Society in the Islands of the Pacific, the presence in a city comparatively near, and holding continual intercourse with all those scattered groupes, of a wise minister of Christ possessing the confidence of the Directors, and acting on their behalf, will be found invaluable as well to the Missionaries and their families, as to the Directors of the institution. That great Society therefore concurred, and assisted in sending out Dr. Ross. In Sydney he is to be the agent and representative both of the Colonial and London Missionary Societies. Our beloved brother has gone forth to an arduous station,

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with weighty responsibilities. He will need, and we trust he will have, the prayers of all his British brethren. Great was the joy of the Committee when the Divine Head of the Church disposed the heart of a minister of so established a reputation, of a judgment so mature, and with endowments so suitable, to yield to their weighty proposal, that he should break off from all the endeared connexions, in the midst of which he was pursuing a course of honour, comfort, and usefulness, for this remote and arduous service. It seemed a token for good from the Lord, an indication that he approves, and intends to prosper this great enterprise. The Committee of the Colonial Mission, by such efforts, ought to secure the confidence and support of the churches. Movements, such as this, constitute a claim, as they create a necessity for large pecuniary contributions.

A public meeting was assembled at the Tabernacle, Moorfields, on the evening of Friday, the 18th of October, to bid Dr. Ross a devout, solemn, and affectionate farewell before leaving his brethren and his native land, perhaps for ever. On this interesting occasion the Rev. J. J. Freeman, of Walthamstow, commenced with devotional services; the Rev. T. Binney delivered an address explanatory of Dr. Ross's mission; the Rev. J. Campbell, of the Tabernacle, commended our brother to God in prayer; the Rev. Dr. Fletcher addressed affectionate farewell encouragements to Dr. Ross, who responded in an address to his brethren and the assembly; and the Rev. J. Blackburn concluded with prayer.

We have much pleasure in presenting to our readers the able, impressive, and appropriate address delivered by Dr. Fletcher on this occasion. We are anxious that such documents should stand on record, that it may be known to future generations on what principles, and with what spirit, these enterprises for the spread of the gospel in our colonies, under its purest forms, were undertaken.

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#### HONOURED AND BELOVED BROTHER,

IN appearing before you and this assembly on the present occasion, I feel that no ordinary responsibility devolves upon me. To attempt the communication of any knowledge *to you*, on the object of your mission, or the manner in which you should discharge its duties, would be as needless as it would be presumptuous. These weighty matters have been long and anxiously revolved in your own mind, and your best energies of deliberate and intense reflection have been painfully and prayerfully exercised. Thought has been advanced to conviction; conviction has ripened into purpose; purpose has already been manifest in steady and vigorous activity; and you have commenced that course of proceeding which, by God's gracious blessing, will be followed, we trust, by beneficial and enduring results. My dear friend, in such circumstances, I cannot counsel or advise. You have taken a position of precedency by your own resolutions, and we can only look on, and congratulate, and pray! And we do pray, that He, from whom all holy desires, all just thoughts, and all good works proceed, may ever grant unto you the healthful spirit of



his grace, guide you by his counsel, cheer you by his presence, "make your way prosperous, and give you good success!"

My brother, our heart's best wishes and prayers are with you! Our most ardent anticipations of the future, while resting on the promise and presence of our great Master and Lord, are strengthened by our grateful recollections of your past course of exertion. You are no stranger to the anxieties and heart-searchings that precede a *missionary's* dedication to his hallowed work. To that work you have already been set apart, and I doubt not the transactions of this evening are reviving, at this moment, the tenderest associations of former years, when you and your fellow-labourers were solemnly designated, in the north of our island, to the work of christian missions. It not only was "in your heart," to be poured out as a libation on the altar of Christ, but you went forth, bearing the standard of the cross, that you might lift it up in all its healing and purifying efficacy, where the superstitions of the eastern antichrist had obscured its glory, and where, amidst scenes of natural grandeur and beauty, "man alone was vile," the slave of ignorance and intolerance, and the victim of moral degradation and spiritual death. By the rude hand of despotism the machinery of your missionary operations was crushed and destroyed, and you were compelled to return to your native land, and resume your ministry at home.

At home, my esteemed brother, you have now, for many years, honourably and successfully laboured. We have rejoiced with you in your pastoral prosperity. Your success has been great in the scene hallowed by the memory of Baxter's labours; and the gospel, which he preached, has been "the power of God to salvation." No ordinary laceration of your feelings and affections must have been necessary to tear yourself from such a scene of fellowship. We have become familiar with you, amidst the public movements of our churches and their "gatherings," for the interests of the Redeemer's kingdom. We feel, too, how fitting it is that we should meet, and pray, and part, in this consecrated sanctuary, where your voice has been often heard, and where your visits and services will be long and gratefully remembered. Yes, my brother and friend, you have been, for a time, recalled, that you might renew your strength by the increase and consolidation of your mental resources and the weight of your ministerial character, and thus be fitted for fresh and extended enterprise. Like a veteran warrior, you have listened to the renewed call of the great "Captain of Salvation"—"the Leader and Commander of the people," expressed by the voice of his churches; you have been summoned again to the field of honourable action! We have often and anxiously uttered the prayerful inquiry, "*whom shall we send, and who will go for us?*" You have made the response to our great Master, and then to us, "*Here am I—send me!*" Dear brother, we hail the response; we rejoice in the concurring events that have led, under the guidance of Him who is "Head over all," to the meeting of this evening; we "*thank God and take courage.*"

And you, my friend, have also to "thank God and take courage." You will have *special facilities* and *special encouragements* in the

sphere of your future labours. It is not now, as when first you left your native land, that within the gigantic territories of the autocrat of the north you might make known the "unsearchable riches of Christ;" you are not proceeding to a land where the genius of true freedom is unknown, with no shield of protection over the mild and beneficent processes of social and spiritual improvement. You will not be again under the jealous and wakeful inspection of intolerance, where all opportunity of exertion is dependant on the uncertain and capricious permission of civil or ecclesiastical despotism. You are proceeding to a *British* colony, under the sanction of *British* laws, and in the enjoyment of *British* liberty. God's providence has given to Britain and her enterprising sons most extended possessions, and dependencies in every quarter of the globe, from the rising of the sun to its setting, they attest the greatness of her power, the extent of her commerce, and the splendour of her achievements. And why this wide-spread empire of mind over matter? of this little sea-girt isle over distant lands and continents? Why do her colonies occupy large portions of Africa, and the East and Western Indies acknowledge her power? Why has her population an ever-increasing tendency to emigrate, as if the wastes and thinly-peopled spots on the globe were to be her inheritance? Why are the isles of the ocean, as well as the deserts of the Australian wildernesses, covered with the settlements of her commerce, and the monuments of her policy? Why are various and distinct modes of colonization, the aggressions of conquest, the discoveries of enterprise, and the speculations of traffic rendered alike subservient to the extension of her dependencies, affording ever fresh scenes of adventure, and fresh materials for aggrandisement? Is all this mighty development of energy and achievement for the mere purposes of worldly policy, or even honourable ambition? Or is it that the vilest cupidity, selfishness, and rapacity, may make Britain's power a withering curse, and a blighting desolation over the earth?

No, my brother; you have been taught to believe, and the sublimest assurances of revelation support the conclusion, that an end infinitely higher than science ever contemplated, or philosophy ever devised, or ambition ever effected, or even secular philanthropy ever aimed at, is to be the destined result of Britain's moral power over her vast and extended dependencies. God has given the heathen to HIS SON for *his* inheritance, and the uttermost ends of the earth for *his* possession; and while all the kingdoms and nations of the globe are to be blessed in Him, those territories that own her sway are brought in subjection to her power, that by her agency they may submit to the sceptre of the divine Redeemer. Her language is destined to be the most extended medium of human thought and national intercourse. The two nations that cover the sea with their ships, and the world with their commerce, are to be the destined ambassadors of truth and mercy to the ends of the earth. We therefore look above all the enterprises of commerce, and science, and discovery, and civilization, and rejoice that these are only a mighty machinery for the most benevolent results, far beyond the plans and projects of those who have designed and constructed their several

movements; and that He "for whom are all things, and by whom are all things," must reign over the world he has redeemed,

"Till earth shall yield him, as *his* due,  
Her fulness and her glory too!"

Of all classes of the human family, none claim our attention more than our native population at home, and our *emigrant population* abroad, whom necessity or adventure, honourable or dishonourable causes may have forced from our shores, and placed in distant settlements abroad. Of how many of Briton's sons in such lands, may it be said, as of Onesimus, the Colossian Slave, "that they departed for a season," "that they might be received for ever!" How often has the prodigal, even in a distant country, been led to a heavenly father's house, though he had abandoned and despised it at home! How often has the glad song of rejoicing been heard in the churches of both hemispheres, while the same song has been re-echoed in heaven itself. "It was meet that we should make merry and be glad, for this my son was dead and is alive again, was lost and is found!"

You, my brother, are about to proceed on an enterprise that has this result for its object:—The scene of your destined labour will embrace the special charge of a church and congregation gathered in Sydney, and formed on those great principles which you and we deem most scriptural in their character, and most permanently beneficial in their influence. These principles you will maintain, illustrate, and apply in their scriptural, and for that very reason, in their elastic adaptation to all the exigencies of your position. And you will rejoice that these same principles admit of the most unfettered co-operation with all the churches of Christ, and all the friends of the Redeemer, in every attempt for the renovation of the world. If, therefore, as a pastor, you concentrate, it is that, as a missionary, you may more effectually enlarge your operations. If you condense the purity and strength of the "sacramental host of God's elect," it is that you may, by that condensation, more readily and vigorously expand the power they possess; and that around you, and beyond you, the great end may be effected for the conversion of sinners to Christ, and the ever-widening extension of the Redeemer's kingdom.

Your position in what may be termed the metropolis of Australia, will be one, doubtless, of difficulty and labour. Many of the errors, and jealousies, and perplexities, and distractions of the mother country have their counterparts, and image forth their reflections there. But you are not a novice or inexperienced; and we feel a grateful confidence, that by the wisdom that is "first pure, and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," you will gain a noble and hallowed influence. We believe that by the churches and pastors of that vast territory, and in the neighbouring islands, your mission will be hailed with devout gratitude and fervent prayer. Churches and ministers of other sections of the christian family will, we trust, have cause to rejoice in your benignant influence. Those

devoted friends of the Redeemer that touch at Sydney, on their way to the islands of Polynesia or other scenes of missionary labour, will gladly meet you and be refreshed. Your presence will be as an oasis in the desert. You will be as gladly welcomed as the haven where they will find refreshment and repose. Sydney will become to many a messenger of the cross, an "Appii-forum;" and heralds of Christ meeting you and the brethren, will "thank God and take courage." Your house will be like that of Lydia at Philippi, where the friends of Jesus will be "comforted and depart;" and if, like Paul at Tyre, or Ptolomais, they abide "only *one* day," or as at Cæsarea, "*tarry many days*;" oh! they will be as apostolic visits—received and enjoyed with apostolic feelings, and the remembrance of them will be sweet.

My brother, you will thus become like an ambassador at a distant court, and all who are interested in the service of your common sovereign, will always find a hearty welcome of kind and christian salutation, to whom not only will they "give thanks," "but also all the churches of the Gentiles."

I have said, we can only on this occasion, *congratulate and pray!* Your Christian brethren who feel it their honour to be your "fellow-helpers to the truth," have, in their united capacity, given you *instructions*, which, both for their sakes and your own, they have deemed to be necessary to the full exposition of their *objects*, their *principles*, and their *plans*. You have been chosen to accomplish those objects—to illustrate and maintain the principles on which they should be conducted, and to carry into execution the plans they have recommended, aided by all the superadded light which future events and the developments of divine providence may reflect on your path. In the field of action you will be able to supply what is defective; to rectify what is inapplicable, and by your own observation and experience, to adopt what may be most expedient, and best adapted to the great end we all have in view. We feel that in the fraternal relation we sustain to each other, mutual love and mutual confidence are the best cement of our union, and the happiest pledge of our success. We are "workers together;" and we trust workers together in a holy co-operation under the sanction and by the command of our Lord! May we not, with these impressions and feelings, venture to employ the language of Jehovah to Joshua, when he was about to enter on his solemn charge—"Only be thou strong and very courageous, that thou mayest observe to do according to all the law which is commanded thee—turn not from it to the right hand or to the left, that thou mayest prosper (or as the word means, do wisely) whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." And oh! my beloved brother, I feel at this solemn and prayerful hour, that it is not unwarrantable presumption in me to complete this citation. Yes, the God of Moses, the God of Joshua, the Lord God of the holy prophets, the Lord of his universal church, the Lord whose special sanction has been given to missionary opera-

tions, and who has said to all his faithful servants, "Lo! I am with you always." He says to *you* as he did unto Joshua, "*Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed; FOR THE LORD THY GOD IS WITH THEE, WHITHERSOEVER THOU GOEST!*"—Joshua i. 7–9.

When Cæsar was about to cross the stormy Adriatic, seeing the terror of the helmsman, he exclaimed, "fear not, thou carriest Cæsar." Brother, fear not, thou carriest *Christ* with thee! He is himself with thee; He is himself at the helm! It may sometimes seem as if he were *asleep*, and the waves and the billows may rise high; and on the mighty deep, or amidst the far more perilous commotions of human passions and human feelings, you may sometimes imagine that all is lost! But fear not; "the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." "The Lord thy God is with thee whithersoever thou goest!" To Him we commit you, dear brother; and also the beloved companion of your voyage, and your labours, whose heart is so well strung to deeds of enterprise, and resolves of holy daring; and who will, we trust, be "a succourer of many" in a far distant land. And your family we commit to the same Father of mercies, and God of all comfort. May their father's God, their mother's God, be their God; their chosen God, the "guide of their youth," and their portion for ever? They shall not be forgotten in our prayers and remembrances. Oh! what a host of auxiliaries may thus rise up in a missionary's family! If the father die—if the parents are no more, the sons may take up the standard as it falls from a father's hand; and bearing the same shield, and wielding the same sword, may carry on the glorious war for truth, and holiness, and God, when their father is singing the conqueror's song before the throne of the Lamb! And their daughters, emulating the zeal and the virtues of the mother, may animate all around them to christian devotedness, and raise up the *Lydias*, the *Priscillas*, and the *Phæbes* of a coming age!

Dear brother, I feel that it is most trying and most affecting to say FAREWELL; but it is the salutation of love, and it is the prayer of hope. Oh! what scenes of parting this house of God has witnessed. How often has the immortal Whitfield stood on this spot, and poured out his heart's warmest tide of affection, and his most fervent impassioned prayers, as he said within these walls, and to listening thousands, "*Farewell.*" Oh! how widely contrasted with his times, and labours, and prospects, are your's! Your ease, and solace, and brightening anticipations have in part been procured by his labours, and tears, and conflicts. "Stars in their courses fought against" him; and many might have been called *wormwood*! Enemies watched for his halting; the fearful stood aloof; the bigot frowned; and friends sometimes turned aside and trembled, instead of rising to the moral dignity of a fellowship with him in his sufferings. But he went forth; and it might be said of him, as of the intrepid Roman warrior, "*He came—he saw—he conquered!*" And we enter into his labours, we participate in his conquests, the light of his wake has spread like a galaxy across the heavens; his

name is a tower of strength; his example is a talisman to animate to effort, and to bind us by a holy spell to the cause of the world's evangelization. May the mantle of Whitfield fall on you; the double portion of his spirit rest on you; and if there be not the same orb of light, may the light itself be derived from the same source. Of you, by the grace of God, and the rich impartation of the same spirit, all drawn from the cross, and the fulness of your divine Lord, may it be said, at a far distant period, as the best record of your character, as it was said of Whitfield—

“ Paul's love of Christ, and steadiness unbribed,  
Were copied close in him, and well transcribed;  
Like him crossed cheerfully tempestuous seas,  
Forsaking country, kindred, friends, and ease;  
Like him he laboured—and like him, content—  
To live or die for Christ where'er he went.”

Finally, my beloved brother, Farewell; be of good comfort, look to your great Master and Lord. May you live in his smile, glory in his cross, imbibe his spirit, and imitate his example. May his presence bless you; his Spirit sanctify you. May many be your joy on earth, and more than you could ever know on earth be your “crown of rejoicing” in heaven, and at the day of his coming, may he pronounce the final commendation—“Well done, good and faithful servant, ENTER THOU INTO THE JOY OF THY LORD.”

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#### CONGREGATIONALISTS VINDICATED FROM THE CHARGE OF SECTARIANISM.

THE charge of sectarianism, like that of heresy, is extremely vague. It is evidently a term of reproach. However any individual may glory in his attachment to distinctive principles, no one wishes to be called sectarian. The accusation is one which most persons are prompt in applying to others, but which none deem appropriate to themselves.

Sectarianism is never applied to our attachment to the fundamental principles of divine truth. Different bodies of Christians admire each other for their respective zeal in defence of doctrines which have secured the general assent of believers. Such zeal is christian, not sectarian. We confine the unwelcome epithet to our respective adherence to points of difference. But what is it that we blame? It cannot be wrong to form opinions on those matters of christian principle which are confessedly of secondary importance, for we are required to “prove all things.” Neither can it be wrong to advocate what we believe, or disseminate what we defend, for such practices are enjoined in the precept—“hold fast that which is good.” Not to study every part of the inspired volume, and to refrain from enforcing what we conceive to be the mind of the Spirit, would amount to an obvious disregard of the divine will. No part of divine truth can be unimportant, and he is an unworthy steward of its sacred treasures, who purposely fails to exhibit the whole. Sectarianism cannot consist

in the advocacy of any truth which is really believed to be contained within the page of revelation. It must relate to something which goes beyond this advocacy.

It might have been a happy thing if Christians had never assumed distinctive names. Evils have resulted from the practice, but how far they are its necessary consequence, and in what way it would have been, at all times, either desirable or practicable to avoid it, are questions which we pretend not to decide. At any rate, if the assumption of different names be censurable, it is a fault which attaches to all. Even "the brethren" intend by their catholic denomination, a distinction which marks them out among the other followers of Christ.

As sectarianism is not applicable to the mere advocacy of minor and necessarily distinctive principles, nor is scarcely appropriate to the assumption of different names, it must relate to the manner and spirit with which we maintain our respective peculiarities. That body of men is justly entitled to the charge in question, that makes the badge of distinction the condition of christian fellowship, or withholds its sympathy and support from all religious undertakings which are not conducted on its own denominational principles.

Are Congregationalists guilty of this sin? Let the terms on which members are admitted into our churches—let the readiness of our ministers to open their pulpits to their Episcopalian, Wesleyan, Baptist, Presbyterian, and Moravian brethren—let the support which is given by our denomination to the Bible, the Tract, and the London Missionary Societies—let the sentiments of the ablest works on christian union reply. These facts sufficiently prove, that while we exclude none from full christian fellowship on the ground of their disagreement with our distinctive tenets, we are willing to throw that measure of support which other denominations appropriate to their own institutions, into channels which, though Christian, are not Congregational.

Yes, it may be said, you are sufficiently vindicated from the charge of sectarianism by an appeal to the past; can the same be said of your present movements? What is your separation from the catholic, and your establishment of the Congregational Home Missionary Society, but an evidence of party zeal? As to separation, we have made none. The Home Missionary Society is still as welcome to make its appeals to our denomination as ever. It is not discarded. All acknowledge that the Society has done much good, and may do still more. No real friend to the cause of Christ would wish either that, or any other evangelical institution, to be broken up. The old Society, on the principle of division of labour, may be able to occupy stations and render a certain service to the cause of the Redeemer, to which the new one may not be equally adapted. Our denomination, as such, has not, and it is confidently believed never will, break off all connexion with the existing Home Missionary Society.

But where is the sectarianism of originating another Society, which, while it equally aims at the salvation of our countrymen, is to conduct its operations on avowedly Congregational principles? Is there any thing in Congregationalism itself necessarily sectarian? Can it be more sectarian to form a Congregational, than a Baptist, a Secession, or a Lady Huntingdon's Home Missionary Society? If the Independ-



dents have sinned in this matter, surely it is in common with their christian brethren of other denominations.

Further, what is this recent movement but a more general and better organized exhibition of our attachment to principles which we have invariably maintained? We own that, in the promulgation of our distinctive views, we have hitherto exhibited a very censurable lukewarmness. We have done but little for ourselves, while we have laboured hard for others. Still we have done something to spread our denominational tenets. For this purpose, in a measure, we have instituted our various county associations. Were we wrong in this? Believing our principles to be scriptural, would it not have been criminal to neglect their dissemination? If right, when acting on this moderate scale, are we wrong when conducting our proceedings on a more extensive and efficient plan? If it be proper to diffuse Congregationalism at all, why not do so with real effect? Let us either abandon our principles, or act worthily of their avowed importance, by employing every legitimate means for their universal extension.

Let it, moreover, be carefully noticed, that, while our recent movement raises up no new impediment to the union of Christians, it aims at an object which is eminently favourable to that union. We aim, in this new Society, to originate and assist christian churches of the Congregational order. Whenever any christian church thus planted possesses sufficient vitality and strength to dispense with the aid and brotherly supervision of the Society, it will occupy precisely that relation to all other bodies of Christians which is now sustained by every Independent church. What is that relation? Catholicity itself. What obstruction exists in any of our churches to the cultivation of christian union? What church would not cordially welcome to the table of the Lord any accredited member of any other evangelical communion? What church is not prepared to assist in the formation of any well-organized system of general christian union? Most assuredly, if Congregationalists are unwilling to cultivate the fellowship of the saints, it arises not from their distinctive principles, but from the influence of that depravity which is the inheritance of all.

The present day is certainly not the time to originate any impediment to christian union. The increasing triumphs of evil principles loudly call upon the friends of truth and righteousness to avoid every thing that will supply the enemy with a weapon of attack, and to favour every plan by which all the regenerate may be brought into closer fellowship and more combined operation. So important is this object become, that if the new institution were likely to prevent or impede its accomplishment, it ought to be abandoned. But the very opposite is its legitimate result. No principles are so favourable to union as ours. No plan could be better fitted for their dissemination than the proposed Home Missionary Society. When our Congregational Union is thus completely organized, and fully at work, we shall have established a body whose magnitude can be seen, whose voice will be heard, and whose influence will be felt. The whole of that influence will be brought to bear upon the extension of the most liberal and enlightened principles. In proportion as we advance as a de-



nomination, we shall become the peace-makers of the christian church. Let Congregationalism prosper, and true catholicity must prevail. We love our distinctive views, because we know of none which, in proportion to their influence, are better calculated to promote that unity of his followers, which our Saviour has ordained as the condition of the world's conversion.

*Westbromwich.*

J. C. G.

## ILLUSTRATIONS OF COVETOUSNESS.

### No. III.

AVARUS is a native of one of the southern counties. By the death of both his parents, he was cast, at the age of fourteen, on the world, and compelled to trust for support to his own exertions. He was not wanting to himself. He worked and begged his way to London, where he soon obtained a menial situation. By incessant industry and unwearied attention he won the favour of his employer, and was advanced to the most confidential duties. The individual in whose employment he laid the foundation of his future wealth, was a man of eminent piety. In his abode family prayer was regularly observed, and on the Lord's Day the services of God's house were attended to with interest and delight. The order, the regularity, and perhaps, above all, the novelty of the domestic economy, interested and pleased Avarus. He was never voluntarily absent from family worship; he frequented the same sanctuary with his master, and he read with care and perseverance the Sacred Scriptures. After the lapse of a few months, Avarus made an open profession of religion. He was now to be seen at the table of the Lord; at the meetings for prayer and praise; he was recognised as a consistent Christian, and, for the sphere in which he moved, as a respectable member of society. The interest he had taken in the business of his employer, soon qualified him to engage in one of his own, and as his habits were strictly economical, though not parsimonious, a few years only elapsed before his small capital was embarked in trade on his own account. At the time Avarus begun business, profits were large and competition comparatively rare. By frugality, application, and incessant attention to all who supported him, he soon realised a sum sufficient to induce him to extend the sphere of his operations. In the new and more enlarged ground which he now occupied, success crowned his efforts, and by increasing his trade, while he diminished his expenses, he soon realised more wealth than his most sanguine desires had ever anticipated.

Avarus had felt, early in life, the misery and destitution of extreme poverty; and though, in consequence of his youthful energy, he had not endured it for a long period, he could yet never forget it. This, in concurrence with other motives, induced him to spare no labour, and to withhold no sacrifice that could in any way add to his

riches. He very soon learned that, so far as the present world is concerned, money will answer all things, and he hoped, by accumulating it, to avert that evil which he gradually began to dread as the greatest of all earthly calamities, namely, a state of abject poverty. Avarus became, at length, incessantly haunted by this fear. It impelled him to the most strenuous exertions, and induced the closest parsimony. On some occasions it urged him to venture on speculations, which, to men of less penetration and extent of view, would have been deemed highly hazardous. But Avarus knew the state of the exchanges; of the fluctuations, actual and probable, in the provincial markets, he had the earliest intelligence; so that, while his gain prompted him to engage in these ventures, his fear of loss served as a check to every unguarded and imprudent undertaking. Five and thirty years have elapsed since Avarus commenced business for himself. He has reached his sixtieth year. He is still to be found at his counting-house. His superintendence over his affairs is as vigilant as ever, and his love of money has become a habit so confirmed and so dominant, that it is evidently the master passion of his soul. He can talk only of his wealth, of his bargains, and of his gains, intermingling in his conversation exclamations on the sin of indolence, the wickedness of improvidence, the folly of a want of foresight, and the deplorable misery of poverty. He forms his estimate of men exclusively according to a worldly and base standard. With him the poor are worthless, and the rich estimable. Intelligence, learning, moral and religious excellence, though of the highest character, unless clothed in purple and fine linen, are worthless. But ignorance and a questionable moral character, and the evident absence of all pretensions to piety, if adorned with the trappings of a splendid fortune, are knowledge, virtue, and supreme excellence. He has only one standard of worth—property.

The reader will then be ready to inquire if Avarus has not abandoned his Bible, forsaken the house of God, and entirely given up all concern for his spiritual well-being? Not altogether so. He has still, either from early association, or habit, some regard for religion. He goes so far as to express this regard. He has two large family Bibles in his house, those of Scott and Henry. He purchased these with the produce of some of his earliest speculations, and they are now safely deposited in his mahogany book-case during six days of the week, but regularly taken thence on the morning of the seventh day, and carefully returned in the evening of that day. He has also a small Bible—the gift of that pious master who has long since entered into his rest. This Bible, as the print is too minute for the eyes of Avarus, is placed among his securities in his iron safe. His recollections will not permit him to part with it.

We must add, that Avarus has not forsaken the house of God. He has not given up his pew. He has not even withdrawn his support. He contributes of his abundance five pounds every half year. The subscription is paid with perfect regularity. It was the sum he determined to give when he realised his first thousand

pounds. It is the sum he continues to give now that he has one hundred thousand pounds; and it is more than probable that he would not add to the amount of this subscription, though he had ten times his hundred thousand. As his riches have increased, his heart has been set upon them, and to part with a few pounds gives him more pain than the acquisition of hundreds gives him pleasure.

But it would not be just to the character of Avarus to omit one feature which is rather prominent. He traces up all his success in business, all his accumulation of wealth, all his exemption from the horrors of poverty, to religion. He frequently refers to the blessing of divine providence on industry and perseverance; on the woes which are insured by indolence and prodigality; on the honour of the former, and the awful disgrace which invariably attends the latter.

Avarus is always found in his place on the Lord's Day. His pew is never vacant. He does not appear interested in the service, unless the minister happen to touch on the advantages of wealth; but should he go on to insist on the opportunity it furnishes to do good to others, and to evince the character of him who possesses it, by the manner in which it is employed, Avarus makes no secret of his disgust; his countenance falls, and some time passes before he relapses into his wonted indifference. Some benevolent individuals have called on Avarus, to induce him to contribute to the institutions for the relief of the necessitous, the instruction of the ignorant, and the spread of the Gospel. Little success, however, has attended their efforts.

There are many who have a respect for the character of Avarus. Not a few of these are to be found among the careful thriving men of the world, who are living without any regard to the authority of God. But there are some professors of religion too, who are numbered among his admirers. These have a sympathy with him in his love of gain or passion for gold. They, like Avarus, have formed an incorrect and unscriptural idea of character. They have chosen a low standard of excellence. Do they imagine that gain is godliness; and that a man's character is to be regarded as good or bad, in exact proportion to the amount of gold in his coffers, or to the value of the securities in his iron chest? Others say of Avarus, that he is a thrifty, prudent, industrious, long-sighted man, alive to his own interest. "He has done well to himself, and therefore many praise him." (Ps. xlix.)

But while Avarus has the applause of erring, sinful, and worldly-minded men like himself, what does the God of the whole earth, who has the riches of the globe at his disposal, say of him? He speaks in his word, and its language is, "Avarus, love not the world." "Avarus, you cannot serve God and Mammon." "Avarus, they that will be rich fall into a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they erred from the faith, and pierced themselves through with many sorrows." "Avarus, the life of a man con-

sisteth not in the abundance of that which he possesseth. A man may live and die happy, though poor; he may live and die miserable, though rich. Happiness is not in the chest, but in the heart. It is only from the spring within that the waters of true peace and consolation can flow. The true riches can be enjoyed in the very depth of poverty, while he who has his house full of silver and gold, may be miserable himself, and despicable in the eyes of all good men. And did you never, Avarus, read or hear of those who have been condemned for covetousness? Was not Achan covetous? Did not Balaam love the wages of unrighteousness?"

Was not Ahab covetous? Was not Judas made a traitor by his lust of money? Did not Ananias and Sapphira lie unto the Holy Ghost, that they might covetously reserve to themselves a portion of that, the whole of which they professed to yield up to the cause of God?

And has there been no sin connected with the acquisition of the wealth you now possess? Was not some of it unjustly obtained? Is not some portion of it held back from those who ought to enjoy it? And has the increase of all of it been quite free from every thing inconsistent with the most perfect rectitude? The desire of wealth is sinful; your love of it is sinful. Wealth, instead of a blessing, is a curse to you; and it would be better for you to be like Lazarus, at the door of the rich man, than possessed, as you are, of your thousands and tens of thousands. Well had it been for you, Avarus, had you discerned the first encroachments of that lust of gain, which now rules you with an unconquerable sway, and resisted it then. Your enemy was then feeble, and you were not so hackneyed in worldly engagements as to be unequal to the conflict. But now your sin has every advantage. You have yielded to it; you love it as your chief good, and remonstrance, reproof, expostulation, and warning, appear equally in vain.

The first duty of Avarus is to study once more the sacred Scriptures; to search for those passages which give the love of riches its true character, and point out its final issue. The covetous man hopes, by his wealth, to secure himself from future calamity. "Woe," says the Word of God, "woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil." "This is labouring in the fire, wearying himself for very vanity." (Hab. ii. 9—13.) And why is it so? Because life and death, prosperity and adversity, are in the hand of God. "He gives and he takes away, and who may say to him, what dost thou." Riches are uncertain in their tenure to the man who possesses them. They sometimes pass from the wealthy, and he becomes poor, but more frequently the rich man is called to leave all his possessions behind him, and to appear suddenly and unexpectedly at the bar of God. And how "bitter is death to that man who is at rest in his possessions." His life seems to be torn from him. He does not yield it up; for when he is saying peace and safety, then sudden destruction comes upon him, and he cannot escape; and then to whose hands does all his wealth pass? Solomon

has answered this question in such a way as to show the vanity of heaping up treasure. He says, "I hated all my labour which I had taken under the sun, because I should leave it to the man that should be after me; and who knoweth whether he shall be a wise man or a fool? And yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun." (Eccles. ii. 18, 19.) Is there any thing, Avarus, that places the passion which governs you in so strong a light as this passage, or as that which follows? "Be not thou afraid," says the Psalmist, "when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away, his glory (that in which he gloried,) shall not descend after him. Though while he lived he blessed his soul; and men will praise thee when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish." (Ps. xlix. 16—20.) Sensual, oppressive, cruel, the rational part of their nature seems absorbed in the animal; the lust of wealth deprives them of the attribute of reason.

How full, Avarus, is your mind of the thought and your heart of the love of wealth; what schemes have you not devised; what plans have you not formed; how secure have you considered yourself in the strong tower of your riches. But what saith the word of the Most High? "There are many devices in a man's heart; nevertheless the counsel of the Lord shall stand. He raiseth the poor out of the dust, and lifteth the needy from the dunghill, that he may set him with princes, even with the princes of the people. The Lord maketh poor and maketh rich. He bringeth low and lifteth up; for the pillars of the earth are the Lord's, and he hath set the world upon them." (1 Sam. ii. 7, 8.) How vain then are the thoughts of some of the men of wealth, "that their houses shall continue for ever, and their dwelling places to all generations." There is no wisdom, nor counsel, nor understanding against the Lord.

It is in vain then, Avarus, to attempt to rear a superstructure of happiness on the foundation of wealth. It never has conferred it; it never will. It is an office to which it is altogether incompetent. It may afford the means of sensual gratification, but even this can be enjoyed without it. It may promise safety, but it cannot ensure it; it may hold out the prospect of permanent peace and joy on earth, but a moment may dissipate the illusion, and leave the rich man to mourning, lamentation, and woe. "Trust not, then, Avarus, in uncertain riches, but in the living God, who giveth us all things richly to enjoy;" to enjoy when we trust in him, but to be as a blight and a curse when we lose sight of the giver in the gifts he bestows.

But there is one topic more, Avarus, to which we must call your attention. Covetousness is a heinous sin. Men may praise, but God abhors the covetous; men may estimate your worth according to the amount of property you possess; but God condemns you

because you love that property better than holiness—better than Christ—better than all the promised joys of heaven. He speaks by his servant, and says, “Let your conversation be without covetousness, and be content with such things as you have; for he hath said, I will never leave thee, nor forsake thee.” Your conduct, Avarus, is the reverse of these precepts, and you have no perception of the force of the reason on which they are grounded. Your life is a life of covetousness—you live to accumulate. You are not content with such things as you have; you are every day desiring an addition to that which you possess; and as to the promise of God that he will never leave his people, your hope is, that gold, your god, will never forsake you.

Covetousness, Avarus, is idolatry; gold is enthroned in your heart. The love of property reigns there supreme, and God, the only, the living, the true God, is thrust out from the place he ought to occupy. “If any man love the world, the love of the Father is not in him.” You cannot, Avarus, serve God and Mammon. Each demands the whole heart: you have given yours to the latter, and the former cannot possess it. You have chosen *your* god. It is not the living, true, all-sufficient God; and you are, according to the strong language of Scripture, “an idolater.” One word more, Avarus, and I have done. Your present character shuts you out from the kingdom of heaven; it even excludes you, as a professor of religion, from the society of all consistent Christians. Listen to the admonitory language of the apostle:—“I wrote unto you an epistle, not to company with fornicators; yet not altogether with the fornicators of this world, or with the *covetous*, or extortioners, or with idolaters: for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or *covetous*, with such an one not to eat.” (1 Cor. v. 9—11.) And mark, Avarus, in the passages of holy writ, which exclude you from the kingdom of heaven, the disgraceful characters with whom your sin classes you. “This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be ye not, therefore, partakers with them.” Your love of money, Avarus, unless it be abandoned, will prove your destruction; your heart must be enlarged, your soul rendered liberal, and you must devise liberal things; like Zaccheus, you must pass through a change, and receive the impression of a new character. The sympathy, the compassion, the character of the gospel are unknown to you; not even the faintest shade of these christian graces appears in your disposition or conduct. You never give meat to the hungry, nor drink to him that is athirst; you never clothe the naked, visit the sick, relieve the prisoner. These are occupations foreign to your habits; you neither perform the duties yourself, nor aid those who are engaged in fulfilling them; you are averse to give one shilling for any such objects. How then can

Christ place you at his right hand at the great day? None will be found there who have not evinced the benevolence of their heart by the beneficence of their hand.

But where, Avarus, is *your* benevolence? Where in your character is to be found that "most excellent gift of charity," love to God, and good-will towards man? Are you distinguished by long-suffering and kindness? Is envy, that canker of the soul, expelled from your bosom? Do you never covet the possessions of another if they happen to exceed your own? Do you never act in an unseemly and indecorous way towards others—towards the sons and daughters of poverty and misfortune? Have you never invaded the rights of another, taken advantage of his weakness or ignorance to secure your own interests at the expense of his? Have you not habitually sought your own good, not only at the risk of hazarding the good of another, but in opposition to his welfare, when you knew that your advantage could not be secured without inflicting on him a serious injury? With the mantle of this heavenly charity have you been always ready to conceal the follies, faults, and sins of your neighbours? Have you been willing to believe every good report that has been circulated respecting him; and if some specious charge has been brought against him, have you been induced to hope no ground for it existed? (1 Cor. xiii.)

And have you, Avarus, ever proved that good-will to man exists in your bosom by the beneficence of your actions? You have not abandoned the name or the outward practices of Christianity; you have not forsaken the house of God, nor renounced entirely all communication with the friends and disciples of the Son of God. The doctrinal views of religious truth, which you imbibed in the first few months of your intercourse with men of piety, are still in your memory; you depend on the Saviour for your acceptance with God; you occasionally express your entire and implicit trust in the atoning blood shed on Calvary; you are averse to the errors of those who trust in their own righteousness and in innate purity. But if, Avarus, you are thus talking of hope in Christ, how has this hope operated; how have your love and gratitude to the Saviour been displayed? If you are correct in christian doctrine, are you equally so in christian conduct? What is the grand and leading principle by which you are influenced; how does this principle appear in practice? Can we venture, in the judgment of the most enlarged charity, to say of you that your grand principle is love to God, and that your beneficent exertions for the good of your fellow men prove that this is your impelling and all-prevalent motive? Can we say of you, Avarus, that such is the powerful influence of Divine love in your bosom that you cannot behold a man of piety in distress, without regarding him as one of that family of which the great God is the tender parent, the Son of his love, the all-powerful Redeemer, the Holy Spirit of God, the efficient Sanctifier, without affording him relief; though that relief should demand the sacrifice of time and of money? Do you behold the ignorance of God and of his Christ which is around you with pain, and make every effort for its



removal? Or is your sympathy, compassion, and benevolence of that cheap and worthless kind described by a sacred writer as the almsgiving of the tongue, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit?" (James ii. 15, 16.) And how severely is this reproved by the beloved disciple, "Whoso hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (1 John iii. 17, 18.) This, Avarus, reproves you; in your want of every benevolent feeling towards man, you show that the love of God is not in you; that your piety, like your charity, is quite separate from sacrifice. It consists in word, not in deed; in expression, not in action. "The liberal man devises liberal things, and by liberal things shall he stand;" but all the devices that are in your heart are for acquisition—not one solitary device or thought of distribution exists there. And yet opportunities have not been wanting; urgent appeals have been made, pressing and imperative claims have been forced upon your attention, but all in vain; your heart has remained insensible to one generous emotion; your hand, grasping tenaciously the mammon of unrighteousness, seems for ever closed. And do you, Avarus, indulge the delusive imagination that a few correct notions on certain points of Scripture doctrine forms the essence of the gospel salvation? Do you suppose that these, important and valuable as they are in their suitable place, will form a substitute or be admitted as equivalent to the whole christian character? Will the Judge of the quick and the dead, who will at the last day admit those into Heaven, who have proved their love to him by their benevolence and beneficence towards his people, admit you, *because you have given no such evidence of your love*? Will he not rather say, "I was an hungered, and ye gave me no meat, thirsty, and ye gave me no drink, sick and in prison, and ye visited me not, therefore depart, accursed, into the fire prepared for the devil and his angels."

Man, Avarus, may praise you, but God now condemns you; and, unless your heart be changed, your hand opened, your whole soul consecrated to the honour of the Most High, and absorbed by the love of Christ, your final and irrevocable condemnation will be answered at the last great day. "Then whose shall those things be which you have provided." Then shall the cry be heard, "This is the man that made not God his trust, but trusted in his wealth, and boasted in the multitude of his riches; but his house is cut off, and his trust shall be as a spider's web." (Ps. xlix 6.; Job viii. 14.)



## A REJOINDER ON CHRIST'S PRESENCE WITH HIS MINISTERS.

(To the Editor.)

ALTHOUGH your last number contains a notice for all controversialists to quit the field, you will, perhaps, allow me the benefit of a brief reply to the animadversions of your Reviewer.

*Αἰών* certainly means an age, or dispensation; but does it always mean that, and nothing more? Unless this can be shown, I do not see why, in Matt. xxviii. 20, it must of necessity have that signification. In the plural form, Hebrews xi. 3, (*τοὺς αἰῶνας*;) it unquestionably means the material universe, and I see no reason why, in the singular, it may not sometimes mean the earth, or world. Admit, however, that *αἰών*, in this place, means dispensation, the question occurs—What dispensation? Must not the answer be—That dispensation which sends the gospel to all nations?

As to the difficulty of extending an address, with the personal pronoun *you*, from the class to whom that address was given, to another, with whom the former have nothing in common, it only arises from the hypothesis of your Reviewer. He takes for granted that the commission included miraculous gifts, and then shuts out, from the promise annexed, all who are destitute of them. I regard the commission in question as a general command to the faithful in all ages, and, on the same principle, on which I would apply the invitation of Christ to the weary and heavy laden, (Matt. xi. 28—30,) to similar descriptions of character in the present day, I infer, that so long as our blessed Lord has a human agency at work for the conversion of the world, so long he will favour that agency with his peculiar sanction.

Your Reviewer has assumed that the commission in dispute was addressed to the apostles exclusively. Matthew mentions "the eleven;" but as he remarks that "some doubted," it seems highly probable that others were also present. Luke expressly says "the eleven and those that were with them," to each of whom he represents our Lord as giving the same commission, though in another form, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And that the command was so understood by those who heard it, appears from the fact, that when, by the persecution of Saul, "they were all scattered abroad, *except the apostles*," "THEY went every where, preaching the gospel." (Acts viii. 1, 4.) For aught that appears to the contrary, it seems not improbable that the general commission described by Matthew, was given to the "five hundred brethren at once," mentioned 1 Cor. xv. 6.

But admit that our Lord addressed the promise, "Lo, I am with you," &c. to the eleven exclusively, yet does it not appear that it conveyed, or was intended to convey, miraculous gifts; for this assurance of his continual presence was given them before they were "endued with power from on high," (Luke xxiv. 49,) a blessing which was reserved for the following Pentecost. The parallel passage in Mark, which your Reviewer has quoted as connecting

miraculous gifts with the promise in dispute, relates, not to those who should preach, but to those who should believe their testimony.—Should my opponent reply, that if the converts were to have these gifts, the apostles were to communicate them, I admit the fact, but deny that it is included in the passage before us. The “testimony of Christ,” (1 Cor. i. 6,) to which I am referred, was the gospel itself, and not the commission to publish it. Compare 2 Thess. i. 10.

Your Reviewer, as I conceive, has by no means met the difficulty that if this commission to preach the gospel to all nations be restricted to the apostles, the church of modern times has no express command on the subject. Of the hundred passages in which this is asserted to be set forth, I cannot find one. That which is quoted by your Reviewer, (Eph. iv. 11, 12, 13,) may as easily be claimed for apostolic times, to the exclusion of all following ages, as the text under consideration, and on precisely the same grounds. It may be argued that the apostle, when he said, “till *we* all come,” intended those who were then alive, or even those whom he was personally addressing; and certainly, the imperfections and mistakes of uninspired expositors, to which your Reviewer adverts, are quite as inconsistent “with the unity of faith,” described in that passage, as with the perpetual presence for which I contend.

For the mysticism of priestcraft I have no more affection or reverence than your Reviewer himself. There is nothing in my paper which claims the promise for ministers exclusively. My words are—“The world is to be disciplined, all nations are to be brought to the faith, the commandments of Christ, in all things, are to be rigidly enforced; and where this is done, by *whomsoever* it is done, and just so far as it is done, it is sanctioned by his own presence and blessing.” The running title, “Further Remarks on the presence of Christ *with his Ministers*,” was yours, Mr. Editor, not mine. It was my express design to show that the promise was intended for all who do the work, and that the work is the conversion of the world to the faith of Christ.

I regret that your Reviewer charges me with contending for an unintelligible presence of Christ which nobody can explain. Has he not admitted that Christ is present with all his servants? The question between us is—Whether that blessing comes to us without any direct promise from our Lord, or whether it is included in the text. If I am asked—Is Christ more present with some of his servants than with others? I unhesitatingly answer in the affirmative. If I am asked—With whom? I reply—With those who are most diligent and most devoted in their efforts to convert the world.

I was mistaken about the “Oxford Tracts,” but the admission of your Reviewer proves the correctness of my suspicions. In his case it is not the re-action of Oxford, but of Rome. He acknowledges himself to have been, at one period, a professed papist. From this circumstance my adversary no longer remains unknown. Few things would afford me more pleasure than to be favoured with his intimate acquaintance. This is now less likely than ever to be my lot in the present life, but he will allow me to conclude these “annotations” with my most earnest prayer, that in the new and im-

portant sphere to which the providence of God has introduced him, he may most richly and constantly realize all that I understand by the promise in dispute.

D. E. F.

*Lympington, Hants, Nov. 9, 1839.*

## REMINISCENCES OF AMERICA.

### No. XI.—THE COLONIZATION SOCIETY.

I AM aware that in writing upon such an exciting subject as slavery, and the means employed for its abolition, it will be difficult to maintain the coolness and calmness of a witness testifying what he has seen and heard, especially when the privilege is claimed of stating the impressions produced by the facts. I hope, however, to be enabled to give an impartial testimony. In this article it is men, rather than measures, which I purpose discussing, and while I know that many support the Colonization Society from the basest motives, I feel bound in justice to many with whom I had long and frequent conversations on the subject, but from whom I differed completely in my opinion of the probable results of this scheme, to state that they detested slavery as much as any friend of freedom whom I know; and my conviction is, that this Society numbers amongst its supporters, some of the warmest, most disinterested, and judicious friends of the negro race.

I admit that I was much surprised at first to find them differing in opinion from those with whom I coincided in opinion, but intercourse with them satisfied me, that much as they are aspersed by their brethren, they act from motives of which many who dissent from them must approve.

Of the parties by which the Colonization Society is supported, the principal are, I think,

1. Those who expect to be able by these or similar means to carry out of the country the whole of the coloured population. These do not look to the resources of the Society alone, but expect that so soon as the practicability of the scheme is established, by the surplus revenues of the country, or some such fund, the object will be effected.

2. Those who consider the Society likely to operate indirectly, but not the less efficiently, in bringing about the emancipation of the whole.

These perceive that the number carried out of the country must be very limited, but they consider that it keeps the question of emancipation open to discussion in the only way in which they think it likely to be successfully discussed in slave-holding states, where public discussions are prohibited. They can still discuss the subject in private, and the result of such discussion with a reasonable slaveholder, is likely to be an admission that slavery is wrong, and ought to be abolished; but as the slave laws prohibit manumission, and these laws cannot be altered until a majority of the citizens are con-

vinced of the evil of slavery, he can do nothing. They are enabled, however, by means of this Society, to say to such a man, if you will emancipate your slaves, we will defray the expense of conveying to Liberia such of them as are willing to go. To which, if the slaveholder accede, he will be found ever after to exert himself for the abolition of slavery throughout the state of which he is a citizen.

When to any of this party well acquainted with the operations of the Society I have said, But what have you done? I have occasionally found them able to adduce instances which had come under their own observation, of individuals emancipating the whole of their slaves, and they frequently referred to Kentucky, in which, say they, opposition to slavery was so prevalent that she had almost taken her place among the free states, but the effect of the violent measures pursued by our abolition brethren has been such that there the subject of emancipation cannot now be mentioned.

The following extract from a Report of the New Hampshire Colonization Society expresses, I believe, the sentiment of the great majority of this class of the friends of the Society.

"We now say, in view of all that has been done, of the good which we believe has been effected, and the good which we believe will hereafter be effected to the oppressed and degraded black man in this land, and the promise of greater good to the rising millions of Africa, through the medium of colonization, we cannot relinquish the cause. Duty to God, and duty to our coloured brethren, urge us to sustain and cherish it. If others choose to labour in different ways for their good, we are willing they should do it. We ask the privilege of labouring in a way which conscience and duty point out; we would hope to do this peaceably, but we shall not be driven from our purpose by denunciation and invective. We are aware that ours is an expensive charity; it is comparatively easy to declaim against slavery; but to emancipate the slave requires toil, and sacrifice, and money. We rejoice that there are those who are ready to engage in the cause, and to persevere in it with all these obstacles in view. The work already commenced, we trust, will not be relinquished. We most devoutly wish that every friend of the coloured man might act in concert, and if not in concert, they might at least be at peace, and each pursue his own way, without opposing or molesting his brother."

3. A party, chiefly in the southern states, who support it from the expectation that it will prove the means of perpetuating slavery. I have no reason to suppose that these are numerous, compared with the other classes; but they are very loud in their declamation on the subject, and their remarks generally are allowed to pass unanswered. The managers of the Society say, We have before us a definite object, and are willing to co-operate with any for the attainment of it. The motives of the members may be as varied as those of the supporters of the Bible Society, but as unanimous in their object; and time will reveal the ultimate effects of the operations of the Society.

4. Those who support it merely as a missionary enterprise, considering that thereby religion and civilization may be introduced into benighted Africa; and,

5. Those who support it merely as a benevolent scheme, considering that a negro, really free, must be much more happy any where than in that degradation to which they see him reduced in his native land. Unable to raise him to his proper dignity in that land, they supply the means of conveyance for himself and family to a land where they expect he will be as much more comfortable than he is now, as the Irish and English emigrants who come to their coasts are, in a few years after their arrival, raised above the condition in which they appear to have been in the land whence they came. They expect also that by the establishment of such colonies along the coast, an effectual stop will be put to the farther exportation of slaves from the states of Africa.

Of these various motives there may be found many and varied combinations actuating the supporters of the Society; but I am persuaded that all the managers, and the vast majority of the friends, are disinterested in their endeavours to benefit their coloured countrymen. The second class, is I think, the most numerous, and many things might be adduced to prove that most of the men who have made great personal sacrifices to promote the spiritual welfare of the negroes are to be found amongst them. Much reproach has been cast upon these, but I cannot see why men who have left their homes and their friends to labour as missionaries amongst the degraded negroes, are to be blamed because they do not adopt that course which others, less conversant with the real circumstances of the case, desire. The laws of the south, in some cases, prohibit the instruction of the slaves in reading; is then a man to be blamed or to be praised, who, having neither interest nor influence in the south, yet, seeing that these oppressed people have immortal souls at stake, resolves to go, and, *viva voce*, to instruct them in those things which pertain to their eternal peace? And, even if he should confine himself exclusively to the preaching of the gospel to his sable countrymen, is he therefore to be blamed? He went not as a political partizan, neither did he go to break their iron bands, but professedly to endeavour to deliver them from a more galling yoke. Is it any proof that he cares the less for the body, that he cares the more for the soul—a never-dying soul? To the salvation of this he has devoted his time, his talents, his health; in this work he desires to spend and be spent, and he wishes to live with a single eye to this all-important end. Why, then, is he reproached and reviled by those who ought to befriend and encourage? I know not, unless it be somehow or other connected with the circumstance, that, to a man, these seem to have been emancipationists before going or after a short residence in the south, where they have witnessed the effects of the operations of the abolitionists, and have declared themselves convinced that more harm than good is done by the agitation movement of this party. Time alone will prove which is the more correct. The immediate effect of agitation may be apparently prejudicial, the ulterior favourable to the freedom of the slave. But while the testimony of so many who have gone to the south from disinterested motives is concurrent, we are bound to give them credit for purity of motive.

An acquaintance with the blandishments of southern hospitality may prevent us from adopting the opinions of such men as I have referred to, but will not warrant those to asperse their motives, who have never witnessed the effect of which they speak.

They, on the other hand, may tell of Don Quixote's interference bringing double punishment on the apprentice whom he attempted to deliver from the power of a cruel master, but we can retort, that the party attacking a fortress cannot, for the smoke, and the dust, and the din, perceive the progress of the work, and that he who is stationed at a little distance must first perceive the tottering of the walls and the tremulous movement of the turrets. The fact that the question of slavery in Columbia has been discussed in Congress, where, a few years ago, the word was unheard, tells that the cause is progressing. And the defeat was a victory, more honourable to the vanquished than the victors, and perhaps those at a distance can best determine by which society this has been effected.

Much has been said of the cruelty of sending negroes to Africa. I cannot see this in the same light as it is viewed in England. I consider that he who supplies an English or an Irish peasant with the means of transporting himself and family to America does an act of kindness; and, situated as the negroes are in America, I consider that the last enumerated of the different parties supporting the Colonization Society, are entitled to consider that they are doing the same. I am persuaded that it is very seldom that undue means are employed to entice the American negro from his native soil, and I know that undue means have been employed to prevent the negroes from availing themselves of the offers of the colonizationists.

At a meeting of the Colonization Society, the Rev. Mr. Bethune, of Philadelphia, stated, that since he had been in that city he had seen a sensible coloured woman from the southern states, who told him that she was harassed and persecuted with questions, and remonstrances, and ridicule, because she had intended to emigrate to Liberia, and who gave this simple account of the reasons which had induced her to take this step. "When I was at the south, I discovered that whenever a man was a merciful master, noted for kindness to his slaves, and forward in every thing that was for the good of the coloured people, he was invariably a friend to the Colonization Society; but those who opposed his improvement and happiness, were, to a man, enemies of the Society. So I concluded the colonization men were our friends, and I believed what they told me." The woman has since gone to Africa.

The hardships undergone in Liberia have only been such as are incidental to almost all new colonies, and hardships with which Americans are much more conversant than we.

"The pilgrims who commenced the settlement of Massachusetts, landed in December, 1620, to the number of one hundred and twenty; and so ill were they provided with provisions and clothing, and so inclement was the season, that about fifty of them perished in the course of the winter and the ensuing spring. And although they received frequent reinforcements, there remained but three

hundred in the year 1630, one-half of the whole number having perished in the severe winter of 1629.

"But inauspicious as the incipient operations were in Massachusetts, the result was far worse, for twenty-one years, in Virginia. The first attempt at a settlement took place in 1585, and was succeeded for years by several numerous reinforcements, which, in a great measure, fell victims to their irregularities, or to the hostile attacks of the Indians, whom those irregularities provoked. In 1610, the heroic Smith, the father of the colony, brought out a strong reinforcement, and returned home for further supplies of men, provisions, arms, and ammunition, leaving the colony, as he supposed, secure against any contingency, however adverse, whether from the severity of the weather or the assaults of the Indians. But all his calculations were miserably defeated by the worthlessness, extreme insubordination, and licentiousness of the colonists.

"Smith left the colony furnished with three ships, good fortifications, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labour. At James Town there were nearly sixty houses. The settlers had begun to plant and to fortify at five or six other places. The number of inhabitants was nearly five hundred. They had just gathered in their Indian harvest, and, besides, had considerable provision in their stores. They had between five and six hundred hogs, an equal number of fowls, some goats, and some sheep. They had also boats, nets, and good accommodations for fishing; but such was the sedition, idleness, and dissipation of this mad people, that they were soon reduced to the most miserable circumstances. No sooner was Captain Smith gone, than the savages, provoked by their dissolute practices, and encouraged by their want of government, revolted, hunted them from place to place, and slew them. Nansemond, the plantation at the Falls, and all the out-settlements were abandoned. In a short time, nearly forty of the company were cut off by the enemy. Their time and provisions were consumed in riot; their utensils were stolen or destroyed; their hogs, sheep, and fowls killed, and carried off by the Indians. The sword without, and famine and sickness within, soon made among them surprising destruction. Within the term of six months, of their whole number sixty only survived. These were mostly poor famishing wretches, subsisting chiefly on herbs, acorns, and berries. Such was the famine, that they fed on the skins of their dead horses; nay, they boiled and ate the flesh of the dead. Indeed, they were reduced to such extremity, that had they not been relieved, the whole colony, in eight or ten days, would have been extinct. Such are the dire effects of idleness, faction, and want of proper subordination.

"All the difficulties and disasters that have occurred in Liberia, from the commencement of the settlement till the present time, fall far short of a tithe of the calamities which befel the settlers in Virginia in six months."

In regard to the colony in Liberia, I do not believe that it is in such a miserable condition as is represented by many of the op-



ponents of the Society. I differ from these on the following grounds :

Hannah Kilham, a member of the Society of Friends in England, and well known for her benevolence and ardent piety, visited Liberia in 1832, and seems to have approved of the management of the colony, as she thus expresses herself in a letter written while in Liberia.

“ This colony altogether presents quite a new scene of combined African and American interest ; I cannot but hope and trust that it is the design of infinite Goodness to prepare a home in this land for many who have been denied the full extent of privilege in the land of their birth ; and that some who are brought here but as a shelter and a resource for themselves, may, through the visitation of heavenly goodness in their own minds, and the further leadings of divine love, become the ministers of the glad tidings of the gospel, to many who are now living in darkness and in the shadow of death.”

While in the United States, I had a great deal of conversation with Governor Pinney, whose health had rendered it necessary for him to leave the colony and return to America. The account given by him was such as might reasonably have been expected. There are many, he said, who had gone to Liberia, with the most extravagant notions. Idle and drunken in America, they hoped, in a new colony, to be permitted to indulge in the same vices. They did so, and the consequence was what it would have been any where. They were reduced to poverty, and the industrious being unwilling to support the idle and dissolute, their condition could not be very comfortable. They became dissatisfied, and murmured, as did the children of Israel, when first freed from their slavery and bondage. But the majority, he said, would not, on any consideration, return to the land of their birth.

I also made the acquaintance of Mr. M'Alroy, a gentleman whose testimony I considered valuable. His history I had from another friend ; the general outline of it was as follows :—He was the only son of a slave-holder in Kentucky, and was pursuing his studies in Princetown, with a view to engaging in the duties of the ministry, when his mind being directed to the question of slavery, he examined the subject, and became thoroughly convinced that it was equally inconsistent with the laws of God and the rights of man. He saw at the same time the peculiar circumstances in which he was likely to be placed, in the event of his father's death : his slaves would fall into his hands. By the laws of the State, he could not emancipate his slaves, unless he conveyed them beyond the boundaries of the state ; and no free state would receive them. He had heard so much against the Colonization Society, that to send them to Liberia he considered out of the question. To hold property in man he considered unjust ; but should he refuse to take possession, the slaves would be seized by the officers of government, and sold by auction to the highest bidder, and thus their latter condition might be worse than their first. He had almost concluded,



that if even he should be placed in such circumstances, it would be his duty to hold them as nominal slaves, but treat them as freemen : when an opportunity presented itself for his making a *voyage* to Liberia, he caught at the opportunity thus afforded him of examining the condition of the colony for himself. He went and returned, resolved to use all his influence to persuade his oppressed and degraded countrymen to remove to that land, where their rights would be respected, and their freedom secured. His testimony was similar to that of Mr. Pinney.

But what good results, if any, have followed the founding of the colony ?

1. The colony has arrested the progress of the nefarious and accursed slave-trade in its neighbourhood, and destroyed some slave factories, and liberated a number of slaves who were on the point of being transported across the Atlantic, subject to all the horrors of the passage ; and if they escaped with life, to the horrors of perpetual slavery.

2. It has been the means of securing the emancipation of hundreds of slaves in various parts of the United States, who are now in a genial climate, enjoying the luxury of freedom, with all its attendant blessings.

3. It has commenced spreading the blessing of civilization, morals, and religion among the natives in the neighbourhood of the colony, whom it has taught to depend upon honest industry in the cultivation of the soil, instead of the demoniac operation of setting fire to towns and villages, for the horrible purpose of seizing on the wretched fugitives flying from the flames, which was their former occupation.

Any of these objects is in itself worth all the labour and money which has been expended by the Colonization Society. But it is my desire to vindicate motives, not measures. I fear that if the Colonization Society were destroyed, nothing could be effected but at the expense of blood ; but I also fear that many of the friends of the slave will stop short with the Colonization Society, mistaking the means for the end, and when this benevolent scheme goes on prosperously, imagining that all is accomplished ; but of this I hope there is no immediate danger. I was present at a convention held by the emancipationists at Boston, at which resolutions, as strongly condemnatory of slavery as any that I know to have been passed in Britain, were carried unanimously, but it was apparent, that no good was expected to result from these resolutions, and the opinion of the majority seemed to be, that they could not, at present, better provide for the happiness of their coloured countrymen than by offering a free passage to such as are willing to emigrate to Africa. Many are of opinion, that while the prejudice against colour exists in its present force, the negro will be happier as a slave in the South than as a freeman in the North. They wish that it were otherwise, but their wish avails little. But they also believe that he will be happier as a freeman in Liberia than in either of these conditions. They lament that it is so ; but while it continues the case, they consider it their duty to provide for such of their unfortunate brethren as desire it, such happiness as that colony can provide. It will not

be easy to induce this party to cease the exertions they are making to promote the temporal comfort and spiritual good of their coloured countrymen. "Let others agitate," I have heard them say, "be it our privilege to act; we cannot do what we would, let us do what we can." While they continue to declare it is the natural right of every man to be free, and the duty of all Christians to take every measure consistent with the word of God to make every human being free as soon as it can be done, let us rejoice in all the efforts making beyond the Atlantic to set the negro free. The Lord make the friends of the slave as Rachel and as Leah, which two did build the house of Israel; even their contentions may hasten the day when the star-spangled banner shall wave o'er the land of the free.

St. Petersburg.

J. C. B.

## SECOND LETTER ON A GENERAL POWER TO MODIFY TRUST-DEEDS.

(To the Editor.)

DEAR SIR,—Permit me to offer a few remarks in defence of the general power to modify trust-deeds, contended for in my former paper. Perhaps I am not entitled greatly to complain that I have been misunderstood by your correspondents in your last number. My article threatened to be somewhat lengthy; I desired to spare your pages; the subject involved abstract principles; and I was not unconscious of exemplifying in some degree the Horatian error, "*Brevis esse laboro, obscurus fio.*" Yet, when your correspondent E. S. declares it his opinion "that we ought to dispose of our property in the prospect of death, or otherwise, according to our own convictions, and not according to what may be the convictions of those living a hundred years hence," and represents me as holding a contrary opinion, he does me injustice by stating his own inferences as my principles, in opposition to sufficiently distinct intimations that they are not mine. The question with me never was, whether we should *dispose of our property* in the prospect of death, but whether we should act as if it were ours a thousand years hence:—not whether we should dispose of it *according to our own convictions*, but whether the convictions of a distant posterity ought not to controul what shall then be its property, not ours. It may be the opinion of your correspondent that no one can be said to "dispose of" his property unless he can secure against distant changes; but fairness required him not to embody his opinion in an exposition of my sentiments.

What I maintain upon the subject is briefly as follows: that it is both lawful and proper to leave our property by will; to leave it also for religious purposes; to specify those purposes with as much minuteness of detail as we think for the advantage of posterity; and to provide, by trust arrangements, against all unadvised changes, but not by rendering alteration legally impracticable, except on the legal conditions which are alone now available. The reasons by which this last opinion were supported in my former communication,

were—that we have no natural right to controul the property of future generations—that the conventional right ought to be regulated by expediency—and that when we overstep expediency, we encroach on the legitimate claims of future possessors.

The argument by which E. S. proves the “fallacy” of the principle in my letter, proceeds on a misapprehension of the principle itself. I never meant to assert the abstract unrighteousness of controuling property after we are dead by means of annexed conditions. What I maintained was, that we have no natural right to do so, and that the rights of posterity are invaded by the exercise of a controul extending far into futurity. The present enactments of law may give us such a power; but if the exercise of it be inexpedient, it is a moral wrong to posterity to avail ourselves of the power. The institutions of law are professedly framed for the general good; and if, in any case, they afford the power of doing what is inexpedient, a virtuous member of the community will act according to the spirit of them, and not by the letter. Will your correspondent point to me as a “censor” of the laws because I question the expediency of the extent of power which they give to testators in this matter? I hope he will abstain from applying an epithet which (however “pleasant” may be his feelings) attaches undeserved odium, and is inconsistent with the rights of free discussion. Nor can I discover any valid claim for exemption from the imputation to the writer in the *Eclectic*, who begins indeed with doubts, but ends, (and I do not wonder at it) with very plain demonstrations of a decided opinion.

That the notions of any generation of men should have the power of directing property to all future time, is a doctrine so palpably unsound, that I presume no one holds it in the abstract in this controversy. The practical questions in the case of religious bequests are, where may the power of alteration be best deposited, and to what extent, and under what conditions may it be best exercised? There appear to be three opinions on the subject. The first may be called the strict one, which would make the whole creed of the testator (if he think proper) binding, until the utter extinction of the party which that creed characterizes. The second would confine the specifications of the bequest to essential doctrines. The third is that which I have endeavoured to defend, which proposes to embody in a deed whatever of doctrine and discipline the testator deems desirable, and to leave a general but properly guarded power of modification to our christian descendants. Perhaps I ought to mention a fourth opinion, that of your correspondent S. R. of Brynmair, who would leave the property entirely without conditions. As to the latter scheme, I only observe, that its principles appear to me false in part, nor do I understand how it could be reduced to practice.

The third plan I am disposed to prefer for the following reasons:—

*First*, it is founded on the broad and sound principle, that each successive generation of men has the same right to regulate its various interests, personal, civil, and sacred, as the one which went before it. The community may agree to an influence of the past on the future as, within certain limits, useful and salutary. But the interference ought to be regarded as the exception, and the right of

acting independently as the rule. Every civil government preserves to itself the power of acting for the times, and alters and amends its laws according to its pleasure. All human societies retain the same power. The church of Christ asserts its right to judge for itself respecting doctrine and duty at every successive period, independently of the opinions of a preceding age. Why, then, make religious bequests an exception in principle? And if the general right of posterity be acknowledged, and the power of alteration be given in the matter, is it not better to deposit that power in religious communities than any where else?

*Secondly*, without going beyond religious communities, I apprehend, we may obtain all needful security for a permanently right application of property. To keep to the case of the chapels of Congregational Dissenters: I never maintained the propriety of leaving every thing loose, but said that we ought to secure them to those who shall worship in our room, and described, though not in detail, the manner in which this may be done. The constituency having the power of alteration, would consist, first of all, of the members of the church worshipping in the chapel, and secondly, of a sufficiently extensive portion of the whole Congregational body to provide against local declensions from the evangelical character. One church, constituted and governed according to apostolical practice, contains in itself an important preservative against fatal declensions; a body of such churches may be considered as secured, even in a higher proportion than that of their numerical strength. Let the power of modification, then, be given to three-fourths or two-thirds of the members of a church, with the concurrence of a similar proportion of the churches of a county, or of England and Wales, or, if you please, of England, Scotland, and Ireland. The Unions, or other associations for the counties and the country, could be described with sufficient precision to be available in a legal instrument, as the medium through which the concurrence of the general body might be ascertained; or, if that were objectionable, there would be no want of precision in making the nearest thirty churches of the Congregational order the representatives of the rest. I humbly think we should have, in some such arrangement, a security even greater than that which law affords. Trust-deeds, guarded by law, have been perverted, as we all know; but the Independent and Baptist denominations have retained their faith and order, for the last two hundred years, unchanged; and I ask, if any chapel property, placed thus under their guardianship, would not, at this day, have remained consecrated, as at first, to the preaching of pure and unadulterated truth? Some persons may say, that this would be a violation of the principles of Independency. And yet such would probably have no objections to make a church dependent on the acts of a body of trustees, or the decisions of the Lord Chancellor! From such preposterous notions of independency may all our churches be delivered! If the objection be seriously made, it appears to me altogether futile—inasmuch as the plan proposed would not make a *church* dependent upon others, but only a *chapel*, which (it is confessed by all,) needs *some* extraneous security.

*Thirdly*, the second plan (that of specifying only essentials,) is liable to the practical objection of being too loose and indeterminate. It would give room for latitudinarianism on the one hand, and too great strictness on the other. Who will guarantee that christian testators will always hit the happy medium which will work easily for successors? Is it not desirable, on the one hand, that whatever a testator believes to be really important for a church as to faith and discipline, though not absolutely essential, should be specified? and, on the other, there is no small hazard of the introduction of doctrinal definitions and peculiarities of discipline from which the consciences of ministers or people, in after years, may reasonably wish to be free. This latter extreme leads us into the stricter plan, which, on the supposition of the absence of power to alter, is much the more objectionable of the two. Even if the specification of essentials were combined with a farther specification of non-essentials, with power to alter the latter, there would remain the difficulty of adjusting the exact limits of the two. This last course is certainly much preferable to either the wider or the stricter by itself: but I humbly think it still better to comprehend in a deed whatever we think important, and leave to our successors a general power of modification. The possession of a power to alter to any extent, be it remembered, does not imply that the power will be used unlimitedly. The gospel which we love will be dear to the church in all future generations, and it will not forsake the faith because it may do so, and retain the possession of chapels. And I think a *general* power ought to be left, because the limits of its exercise will be better fixed by our posterity when the time comes for its exercise, than by us legislating prospectively.

The question has been put to the writer, Do not the notions advocated in the former paper justify the Unitarians in their late notorious perversions of trust property? I answer in the negative—1st, Because a power was illegally assumed, not given in the deeds—and 2dly, The misappropriation was the act of trustees, of mere administrators of the property, not of the real possessors, the body of persons for whose benefit the trusts were intended.

I am sorry to have occupied so much space in your pages, and remain, Dear Sir,

Your's respectfully,

W.

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ORIGINAL LETTER OF THE REV. MICAIAH TOWGOOD, OF  
EXETER.

THE autograph of the following letter has lost its envelope, but the Rev. J. Alexander, of Norwich, who has kindly forwarded to us this copy, says that it was addressed to the Rev. William Notcutt, for many years pastor of the Congregational Church, meeting at Tackett Street, Ipswich. Its devout character will gratify many

who are familiar with "the Dissenting Gentleman's" vindication of our nonconformity.

"Exon. Nov. 14, 1757.

"DEAR SIR,—My having been several weeks absent from this city, with my family, has occasioned my not returning an answer sooner to your last kind letter. I observe therein, with pleasure, the beneficent and delightful work in which you are employed, viz.—the dispersing books to promote knowledge and goodness; to enlighten and to enlarge the powers of the human soul; to deliver men from the bondage of ignorance and superstition, and to bring them into the glorious liberty with which Christ has set them free.

"I most heartily pray that a divine blessing may attend and render successful your endeavours of this kind. They are certainly the truest friends and benefactors of society who most scatter the seeds of truth, of virtue and goodness in the world around them; and whatever success it has on others now, it will surely yield to themselves a glorious harvest hereafter.

"The time, we are assured, will come when the Great Patron of Truth will give it a more powerful and wide spread than has yet been seen upon earth. But as various prophecies of Scripture seem plainly to foreshow that great convulsions in the world are to go before and introduce the happy state of the church; so, perhaps, what we at present see in the state of nations around us, may be a kind of distant preparation (how distant God alone can tell,) for that expected grand event.

"When those blessed times come, that *the knowledge of the Lord shall cover the earth*, great will be the joy of those who, by their pious prayers and endeavours have assisted to bring it on; and though themselves may be then safe lodged in the mansions of the upper world, they will, no doubt, partake with peculiar joy in the felicity of this. May your prayers and pious services, Sir, prepare you for a peculiar share in the triumphs of that day, and procure you that *well done* which shall then be pronounced on the *good and faithful servant*. Though I shall never, probably, have the pleasure of seeing you in the present world, may we meet and rejoice together in the kingdom of our common Lord.

"I am Sir, with much affection,

"Your very humble Servant,

"MIC. TOWGOOD."

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THE REV. THOMAS RUSSELL ON THE REMARKS OF THE  
REVIEWER OF THE CONGREGATIONAL HYMN BOOK.

MY DEAR SIR,—I have read the "Remarks" of your Reviewer in the Congregational Magazine for July, on the note appended to the last 32mo. edition of my Appendix to Dr. Watts's Psalms and Hymns. To reply to them in detail, would, I fear require more pages than they occupy, and this I feel would be likely to place you in the unpleasant dilemma of having to decide between what is due to the claims of impartial justice towards an individual, and a proper regard

to your readers, who might derive little or no benefit from a discussion almost sure to abound with altercation, recrimination, and all the noxious produce for ever springing up in the fields and barren wastes of controversy. I will, therefore, be brief. I lament that I must be severe, for I have not to deal with a generous assailant.

I might have seized an earlier opportunity for animadverting on Mr. Conder's statements had I been so disposed. I suffered the 32mo. edition to remain twelve months out of print; and in the mean time was silent, that I might not seem to interfere with the progress of the *Congregational Hymn Book*. When it was fairly established, I offered an antidote in a note to my preface to the misrepresentation put forth in the preface to this rival work aiming at a denominational monopoly. The note itself I cancelled before half the edition was worked off. I considered a minor portion of it sufficient for my object. This is attained. More than a thousand copies have been circulated conveying to various quarters my indignant reprehension of a habit or mode of writing incalculably injurious when adopted by a journalist, or writer of any influence with the public.

In looking at the reviewer's remarks, perhaps the worst feature in them, though not the most prominent, as it is insidiously veiled, is, the vindictive illiberality which descends so low as to attempt to take the few pounds or shillings out of my pocket, which might possibly arise from the profit of this very humble concern, and directing them into another channel, that they may be absorbed in an ocean of benevolence. Generous policy! Some appear to think they cannot immolate too many private interests, on every altar dedicated to Public Utility. Was ever a heretic burned but for the good of Christendom?

St. Paul says, he "fought with beasts at Ephesus," and that is all: but of Alexander the coppersmith, he says, "he did me much evil." And this follows by some link of mental association, his care of his books and parchments, and his desire of having them with him, whether to oppose Alexander, or to enable him to forget him, or neither, is of little consequence. But if I or any one else looked to their profits for a supply of books and parchments, or bread for ourselves, our wives, and children, it would be all the same, and the flowing back of the tide of the ocean would only land us unfortunate units on the barren rock of pauperism and desolation.

I am tempted to dilate farther, but I must not. I heartily wish that I could find some pleasing traits as a contrast to this malignant one, that I might alter my tone to my unknown brother, but I seek for them in vain. His remarks in general must, I think, appear to every reader strikingly superficial. After a very minute examination of them, I declare as my confident conviction, that his reflections on me are unjust and impertinent; that his perception of what relates to himself in the note is defective and erroneous; that his reasoning is inconclusive and silly; that his criticism is untenable and trifling; and his attempts at wit bungling and abortive. In my judgment he has left the note as he found it. The only benefit I can derive from his labours, I am sorry to say, is the detection of a blunder I have



made in transcribing a hymn of Charles Wesley's, which, instead of *Lift up your heads, ye friends of Jesus*, should be, *Lift your heads, ye friends of Jesus*.

Should it be thought desirable that I should yet farther answer your Reviewer, paragraph by paragraph, and thus give a more unequivocal value to my estimate of his production, I have the rough materials at hand, and am ready to use them as well as my sluggish powers will enable me. I am, my dear Sir, your's very truly,

THOMAS RUSSELL.

Walworth, November 11th, 1839.

There is one fact in this letter which gives us much satisfaction, viz. that Mr. Russell "cancelled" the note which has occasioned this little controversy before one half of the edition of his Hymn Book was worked off. We wish that, with equal good taste and good feeling, he had qualified or erased some of the hard words he employs against our friend The Reviewer. Were Mr. Russell happy enough to enjoy the acquaintance of that gentleman, he would find that the qualities of his head and heart supply a decided answer to most of his vituperations.—*Editor*.

#### REPORT OF THE LATE BIRMINGHAM MEETING AND KINDRED MATTERS.

(To the Editor.)

SIR,—In common with multitudes of others, I have looked with intense interest for the appearance of your promised report of the late meeting at Birmingham, and so far as you have already gone, we may reckon your present and forthcoming Numbers to be of great value to every lover of the cause, which you have laboured so hard and so well to promote. So far as my recollection serves, your report of the proceedings is marked by very great accuracy and judgment, in giving faithfully what you have given, and in repressing those parts of the proceedings which would have been of no public value or interest.\*

\* This passage, from an unknown correspondent, may supply an answer to the unkind, uncandid, and mischievous remarks of a writer in *The Patriot*, Nov. 18. Bitterly opposed to the Congregational Union himself, he attempts, not for the first time, to injure it by an attack upon its officers. Had the writer been present he would have known, or had he taken the trouble to ask, any who were there could have told him, that Mr. Binney, as he has since explained, requested that what he had to say might not be reported, as he was not satisfied that his remarks would be thought quite relevant to the business in hand. In ignorance of this, he charges us with having dared, "deliberately and advisedly," to omit a report of his "able and acute," address. We are also accused of having given a second "remarkable specimen of full and fair reporting," in suppressing the speech of Mr. Evans. The writer insinuates that Mr. Evans's address was in reply to the statements made by Mr. Blackburn, of the particulars of his interview with the Board of the Home Missionary Society, &c. and then complains, with apparent fairness, that it was unjust and disingenuous to give the facts and reasonings on the one side, and not to publish the answers on the other. Now the truth is, that Mr. Evans did not impugn the statements of Mr. Blackburn respecting that interview, but entered upon a vindication of the general proceedings of the Home Missionary Society, which was not the question substantively before the meeting. Besides which, that gentleman's zeal led him to make statements, the perfect accuracy of which was questioned by more than one or two gentlemen present, who said to the Secretaries, "If this is to be published, we must reply."—To prevent, therefore, the loss of time in continuing a discussion which in itself was not quite regular, they consented to omit a report of that speech altogether.



On the mind of every reader of your report a powerful conviction must be produced, that the meeting arrived at a very momentous conclusion, in determining upon the establishment of a denominational Home Missionary Society; and now the business of every friend of the Union should be to spread as widely as possible the knowledge of the existence of the proposed plan of operation, and to invite all our churches to a generous sympathy in the objects contemplated. One part of my design in addressing you is to direct attention to the most effectual means by which the plan may be brought fairly before the mind of our denomination, for on this depends much of the impulse with which the Society will commence its work. A question, which I think was very unassumingly put at the late meeting, was designed to lead to a brief discussion of this essential point of our tactics; and I am sure no one who reads the complaints frequently made by the Secretaries of our public societies about the neglect shown to their correspondence, but will join with me in saying, that not even the facilities of a penny postage will elicit the feelings and draw forth the co-operation of our pastors and churches in general. As one of the Secretaries of the Congregational Union, you know enough of the tediousness and inefficiency of this mode of making known great public objects, and are fully aware that unless your appeals and representations are followed by a visit in *propria persona*, of some deeply interested deputation, your correspondence is little better than so much waste paper. In the present case, then, what ought to be done? Let the Secretary of every District or County Association immediately call together the members, whether lay or clerical, state to them what has been done, and invite their concurrence and co-operation; and in the case of those ministers or churches who are not members of the Association, or by any accident are prevented from attending its meeting, let a deputation be appointed at such meeting to wait upon them, and invite them to a friendly consideration of the plan now adopted, and the Society proposed. By this means you will be quite sure that the requisite information has been conveyed, and every one will be left without excuse, if, on seeing and admitting the necessity of the scheme, he refuses to come forward to the help of the Lord against the mighty. Such extraordinary care as this will be

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The Editor of the *Patriot*, in a note to that lengthy epistle, informs us, that the writer is personally known to him, "and has rendered good service to the cause of Protestant Nonconformity." We do not dispute this fact, but it renders the course the "Constant Subscriber" has taken the more inexcusable, and on two grounds: first, if he has been in public life, then he knows something of the difficulty of harmonizing the judgments and feelings of independent men, and ought to have been the last person to attempt to disturb an agreement so remarkable and happy; and then, if he has mixed with the counsels of the Dissenters, he knows personally, and by frequent intercourse, the Secretaries of the Congregational Union; and acquainted as we believe him to be with their frank, open course of action, he well knows that a private letter would have supplied an answer to all the questions he has mooted. But, we fear, he had another object in view, to divide and alienate those who, by the mercy of God, have become united in heart and effort, and therefore he talks of "a severe and dictatorial style"—"of ecclesiastical pride and assumption," &c. &c. Well,—whoever he be, let him take heed—for "He that soweth discord among brethren" is one of the six "*things*" that "the Lord hates," yea, that are "an abomination unto him."—*Editor.*

requisite, not merely from the fact of the inattention of many of our brethren to correspondence of a public character, but also from the fact, that your own invaluable work is so inadequately supported. For years past I have been mortified to hear respectable pastors and members of our churches say, "O, we never see the *Congregational Magazine*;" and thus, with respect to the case in hand, all the great labour, and care, and expense you have employed to give so excellent a report of the late proceedings at Birmingham, will be thrown away upon hundreds of pastors and churches, who ought to be among the most liberal supporters of the new Society. And it has struck me, in connection with the present movement in favour of the extension of Congregational principles, that it is the imperative duty of the present supporters of your Magazine to do all they can for the increase of its circulation; and if the circulation of the Evangelical could be increased 2000 copies in one year, surely we, who profess such zeal for our principles, could increase the sale of our only accredited organ, by 500 copies, at least, in the forthcoming month, so that your demand for 1840 shall bear some more just proportion to your deserts.

But there is one other suggestion which I beg to make, while on this topic, and that is, that your "*Transactions of Congregational Churches*" shall not only form, as now, an integral part of your work, but that also you shall publish it, along with a list of contributions for Home Missionary and Colonial objects, every month, and let it be sold in this form for one shilling per dozen copies, or three-halfpence each copy; and if so much interest is now evinced in the proceedings of the London Missionary Society, as to cause the sale of many *thousand* copies of their *Missionary Chronicle*, it would be a disgrace to our principles if we did not require from 1000 to 2000 copies of your "*Transactions*" every month. Dr. Payne's proposal for a new magazine should never be listened to for a moment, while your's is capable of such ready adaptation to all that is required; and if the Secretaries of the district auxiliaries to the proposed Society, and the missionaries it may employ, do their duty, your "*Transactions*" will be one of the most valuable documents issued from the christian press.

In reference to the discussion of the topic, "*Education of Ministerial Missionaries indispensable*," I must express my conviction that this education can be best, most cheaply, and efficiently given by our existing colleges, each receiving from five to ten additional students, who should be considered as pledged to enter upon missionary work, if a suitable sphere presented itself, and, in the judgment of the College Committee, they were deemed fit for the work; while every encouragement ought to be given to our students generally to devote some of their first ministerial years to missionary toil. Why should any restrictions be put upon our students, as to whether they shall undertake a settled pastorate, or labour in some of the dark towns and villages of Britain, or go to the ends of the earth? That a great addition to the number of our students is required, I remember to have pleaded twelve years ago, "unless, as a christian denomination, we are anxious to relinquish our present stations, to forego the widely

extending opportunities, which annually occur, of establishing churches at home, or to withdraw from the mighty conflict in which we are engaged with the powers of darkness in every nation under heaven." (See *Congregational Magazine*, June, 1827, p. 299.) And surely now, as we are fairly embarked in an extensive Colonial Mission, and soon shall be in an undertaking which will require an annual supply of at least twenty students, we ought to put all our existing colleges into such a posture, that they may be able annually to supply us with two students each upon an average for missionary work. From the patriotism and benevolence of our College Committees, is it too much to expect that they will readily adopt such a suggestion, without subjecting the Congregational Home Missionary Society to any additional charge for the education of its agents? And if only proper encouragement be given, I cannot for a moment doubt that you will always have a supply of properly qualified agents for your missionary field. For this purpose let the proposed Society not fix their standard of remuneration too low; for if they think that £70, £80, or even £100, will be a sufficient salary for their agents, in many counties, they will be mistaken if they calculate upon any high degree of talent or energy being devoted to the work. Let the Home Missionary agent, in the scale of remuneration, and in every Congregational movement, not be treated as an inferior, but as an equal, and you will assuredly command the services of those settled pastors, or candidates for the ministry, who will do honour to your cause. Were I again a student, and had to choose my future sphere of labour, so far as personal comfort, liberty of action, and even efficient support are concerned, I would choose the Home Missionary field in preference to the pastorate of one of our small country churches; and if this conviction have been produced by a careful observation of the working of the Home Missionary Society, with all its acknowledged imperfections, what may we not expect, when, along with the formation of the new Society, a new standard of qualification shall be required, and a new scale of remuneration adopted? Why, that you may always have a supply of properly qualified agents equal to your demand. Other subjects of great interest, arising out of so fruitful a topic, suggest themselves; but I forbear, and hoping that you may find a corner for this in your next,

I am, &amp;c.

E. D. L.

*November 4th, 1839,*

## THE TRIUMPH OF TRUTH;

## A CENTENARY POEM.

"Thy realm for ever lasts—thy own Messiah reigns."

GREAT IS THE TRUTH, and ever shall endure;  
Her cause is hallowed, and her triumph sure;  
The captive world, redeemed from Error's chain,  
Shall bow to TRUTH, and happiness regain.

When erring man first wandered from his God,  
And in the path of disobedience trod,

Infinite Love revealed the Saviour's grace,  
 And Life Immortal dawned on Adam's race.—  
 "The woman's seed shall bruise the serpent's head,"  
 That glimmering promise banished gloomy dread;  
 While angel-harps the lasting theme began,  
 "Glory to God, and mercy bought for man!"

Religion rose,—with sacrifice and rite,  
 And kept the Saviour's offering still in sight;  
 Prophet and Priest rehearsed Messiah's reign,  
 And sang his deeds with inspiration's strain.—  
 Faith waited long; the promised hour drew nigh;  
 Messiah came,—discharged his mission high;  
 Offered Himself, the spotless Sacrifice,  
 And rose, the King of Glory, to the skies;  
 While through the earth the joyful tidings ran,  
 "Glory to God, and mercy bought for man!"

From clime to clime the glorious Gospel spread,  
 And reached to Rome, and Rome's Imperial Head.  
 Then first arose the soul-deluding dream,  
 To blend the Pagan with the Christian scheme;  
 To heap new burthens on the mind enslaved,  
 And hide the Saviour from the world he saved!  
 Then Rome's high Pontiff took the sovereign seat,  
 And prostrate monarchs worshipped at his feet;  
 While midnight darkness brooded o'er the lands,  
 And distant Britain bowed to Papal bands!—  
 But TRUTH propitious watched her chosen Isle,  
 Nor left it long to Superstition's wile.  
 WYCLIFFE arose,—and like a morning star,  
 Shot the first gleam on those that dwelt afar;  
 CRANMER, and LATIMER, and RIDLEY came,  
 And passed to glory through the martyr's flame;  
 A noble company their footsteps traced,  
 Danger and death with cheerful courage faced,  
 And published loud the Gospel's holy plan,  
 "Glory to God, and mercy bought for man!"

Then Britain from her deathly stupor woke,  
 And burst for ever Rome's enchaining yoke.—  
 But Faction long the force of TRUTH controlled,  
 And torn with strife successive ages rolled;  
 The faithful Messengers of heavenly grace,  
 Were doomed to bonds, or driven from place to place;  
 HOWE, BAXTER, BUNYAN, penned the deathless page,  
 Themselves a prey to persecuting rage;  
 Till Princely Power renounced oppression's rod,  
 And owned the claims of Conscience and of God.—  
 The precious seed, deep sown in darker days,  
 Now sprang to light, and caused abundant praise;  
 WATTS, HENRY, DODDRIDGE, filled a radiant sphere,  
 And left a name to future ages dear;  
 While Sacred Freedom, smiling o'er the land,  
 Unfurled her flag and fixed her glorious stand.—  
 Then drowsy calm on favoured Britain fell,  
 But mighty TRUTH dissolved the deadening spell.  
 WHITEFIELD arose, commissioned from on high,  
 And cried to sinners—"wherefore will ye die?"  
 WESLEY came forth,—announced redemption free,  
 And well proclaimed the Gospel Jubilee;

SCOTT, NEWTON, SIMEON, poured the fervent strain ;  
 Devoted thousands followed in their train ;  
 And far and wide the olden tidings ran,  
 " Glory to God, and mercy bought for man ?"

Then rose the Pharisee of modern time,  
 To check the onward march of TRUTH Sublime ;  
 The learned laughed, the rabble's rage had vent,  
 The formal bigot murmured discontent,  
 And empty worldlings wondered what it meant !  
 But TRUTH went on :—and first the poor she blest,  
 Spake to the mourner peace—the troubled rest ;  
 Then forced her way through prejudice and pride,  
 Till wealth and talent crowded to her side.  
 The Christian Preacher glowed with heavenly fire,  
 The Christian Poet struck the heavenly lyre ;  
 The Christian Senator his voice upraised,  
 The Christian Patriot heard, and loudly praised !  
 And *now*—through city, town, and hamlet fair—  
 Oft as the Sabbath brings the hour of prayer—  
 In ancient pile, or consecrated dome,  
 In spacious chapel, or in lowly room,  
 In tented field, or by the mountain side,  
 To listening myriads congregated wide,  
 Resounds the TRUTH—Heaven's uncorrupted plan,  
 " Glory to God, and mercy bought for man !"

And more than this :—from Britain's happy bound  
 TRUTH wings her way to every region round ;  
 And Love that laboured for her country's weal,  
 Has roused for all mankind a kindred zeal.  
 Salvation sounds on each remotest land,—  
 On Greenland's ice, on Afric's burning sand ;  
 Where India spreads her Ganges-watered plain,  
 Or Polynesia gems the Western main.  
 Savage and Sage have called Messiah blest,  
 The weary Bondman comes to Him for rest ;  
 The sullen Jew, long beckoned to return,  
 To Calvary looks,—and now begins to mourn ;  
 The Crescent wanes ; the Idol-temples fall ;  
 Responding millions catch the swelling call,  
 And loudly cry—released from Error's ban—  
 " Glory to God, and mercy bought for man !"

Go, Christian ! to the throne of heavenly grace,  
 Remember there each long-benighted race ;  
 Pray that the Spirit from above be poured  
 On all who magnify One common Lord.—  
 So shall the Church to nobler aims aspire,  
 Baptized afresh with apostolic fire ;  
 So shall the light, on British Zion shed,  
 More brightly beam, and o'er the nations spread ;  
 From Britain's shore Messiah's fame shall fly,  
 Earth and her kingdoms own His sceptre high,  
 Error and Vice from every haunt be hurled,  
 And TRUTH Triumphant bless the wondering world !

Workington.

J. M'CALL.

**AWAKE! ARISE! CHURCH OF THE LIVING GOD!**

THE world is still in arms against its God,  
 Though peace was bought by Him upon His cross;  
 Who lonesomely the bloody wine-press trod,  
 That gain, to man, might compensate his loss!  
 The people sit in darkness—though the light  
 Of life has been enkindled, and its ray  
 Beams clearly 'mid the earth's long gather'd night—  
 Emblem and herald of heaven's cloudless day!  
 Men onward press from youth to manhood's prime,  
 And trembling age—nor tremble for the stings  
 Of endless woe, that, in the judgment time  
 Of the Almighty, guilt unpardoned brings.  
 Awake! Arise! Church of the living God!  
 To save the world from His avenging rod!

Oh! not to slumber in the lap of ease,  
 Or heap up gold, or live in stately halls,  
 Or muse apart with science—not to please  
 Itself should be the church's aim. Christ calls  
 His friends to action. 'Tis a time for faith  
 To struggle, prayer to rise. The world's asleep,  
 And He who died that it might die not, saith,  
 "Go, save it from the threatening fiery deep!"  
 Death moves, untir'd, on his pale horse seated—  
 Hell follows after to the souls he smites,  
 Who the great Ransomer have not greeted,  
 Nor sought the mercy to which heaven invites.  
 Awake! Arise! Church of the Son of Man!  
 Bear forth in peril's hour His love's redeeming plan!

*Rev. Thos. Milner's Special Religious Services Vindicated, &c.*

**THE PIOUS MAN.**

Psalm i.

BLEST is the man that walks apart  
 From the men of impious heart,  
 Stands not where the sinners meet,  
 Sits not in the scorner's seat.

Blest the man of pious awe,  
 Who reveres Jehovah's law;  
 And his word, by day and night,  
 Ponders with supreme delight.

Like the fruitful tree, that grows  
 Where the springing water flows,  
 He shall ride in verdure fair,  
 And abundant produce bear.

But, like chaff before the blast,  
 Sinners shall afar be cast;  
 Nor in judgment dare to stand,  
 Mingled with the righteous band.

For Jehovah loves to view  
 Those who righteous paths pursue;  
 While the path the wicked go,  
 Leads to lasting overthrow.

*Workington.*

**THE RIGHTEOUS MAN.**

Psalm xv.

Who thy mansion shall attain?  
 Who thy sacred mount shall gain?  
 Who, O Lord, thy presence see,  
 And for ever dwell with thee?

He that acts a righteous part,  
 Uncorrupt in speech and heart;  
 He that with defaming tongue  
 Never does his neighbour wrong.

He who with disdainful eye  
 Views the sons of villany;  
 But the men of pious fear  
 Honours with regard sincere.

He who makes his promise true,  
 Though severest loss ensue;  
 Who from usury refrains,  
 And abhors oppression's gains.  
 He shall stand, with soul unmoved,  
 By his fellow-men approved;  
 He, O Lord, thy presence see,  
 And for ever dwell with thee.

*J. M'GAA.*

## REVIEW.

*Journal of Three Voyages along the Coast of China, in 1831, 2, and 3, &c. &c. By Charles Gutzlaff. With an Introductory Essay on the Policy, Religion, &c. of China, by the Rev. W. Ellis. Third Edition. 1 Vol. 8vo. Ward and Co. 1839.*

*The Claims of Japan and Malaysia upon Christendom; exhibited in Notes of Voyages made in 1837 from Canton, in the Ship Morrison and Brig Himmaleh. 2 Vols. Crown 8vo. New York; and Wiley and Putnam, London. 1839.*

THE "Journal" of Mr. Gutzlaff's Voyages forms a suitable companion to his works, entitled, "An Outline of Chinese History," and "China Opened." Accounts of the voyages themselves have been already before the public in various forms, and need not be again subjected to critical notice and review. We avail ourselves of this opportunity of adding to the articles on China which have already appeared in our pages, a brief narrative of the early life and history of Mr. Gutzlaff, who has so distinguished himself in missionary efforts, and whose name will be associated in all future time with the introduction and progress of Protestant Christianity in the Celestial Empire.

He was born at Pyntz, in Prussia, on the 8th of July, 1803, and gave early indications of piety. His love of learning soon discovered itself, and led him to make prodigious efforts for the acquisition of knowledge. His father's circumstances would not allow his son to devote himself to literary and scientific pursuits, he was therefore apprenticed to a belt-maker at Stettin. He employed all his spare moments, and many hours that should have been given to rest, in reading and studying the books belonging to some students of the Gymnasium, who lodged in the house of his master. Religious books were his favourites; and very early he desired to be employed in the work of the ministry. He made some juvenile attempts at poetical composition, and, in conjunction with a young friend, prepared a congratulatory poem to be presented to the King of Prussia, on his proposed visit to Stettin, in 1820.

They were allowed in person to present their joint production to the king, and having so done, they fled from the royal presence, as if fearing detection and punishment. The king made enquiry respecting the youths, and ultimately, by a cabinet order, young Gutzlaff was received into the celebrated Orphan House at Halle; and, in a few months afterwards, by a similar order, was transferred to the care of Pastor Jœnické, to be educated at the public expense for missionary labour. The ardour of his zeal for the missionary work increased, and, in May, 1822, he writes, in a letter from Berlin, "Who would be a Christian, without communicating the divine light and life to



those who are deeply sunk in superstition? With a view to this I have commenced the study of six languages, and must continue to acquire them, that I may become an evangelist of the kingdom of Christ in all parts under heaven." He was sent to Holland, to be employed in the service of the Dutch Missionary Society, either as a colonial chaplain or a regular missionary. His first appointment was to Malacca, with a view to prosecute Chinese studies in the Anglo-Chinese College founded by the late Dr. Morrison; but circumstances, for a time, prevented his departure to Eastern Asia. A mission to the Greeks was projected, to prepare himself for which, he began the study of the Turkish and Arabic languages; but the mission was afterwards abandoned.

In the autumn of 1826 he received his final appointment to Sumatra; and, on the 15th of September, embarked for Batavia, whither he arrived on the 6th of January, 1827. On the 14th of January he wrote to Europe, and the following extract will illustrate the spirit and ardour with which he had entered on his work:—

"Never did I imagine, when I was at Stettin, that I should ever be enabled to converse with Chinese, Malays, and Arabs. I rejoice at my calling: from my heart do I desire to proclaim the wonderful works of God in the Chinese language, which I daily read, write, and speak. As my future course is unknown to me, I have resolved, accompanied by another missionary, to undertake a visit to Siam and Borneo. I could fain wish to avail myself of the opportunity of visiting Japan, were it not that all kinds of difficulties prevent."

In the month of June, 1828, Mr. Gutzlaff obtained permission to make a missionary tour to Ultra-Ganges India. He reached Siam on the 23d of August, where he continued to reside and labour for three years. In June, 1831, he took his first voyage to China in a native junk, which he completed by arriving at Macao, on the 13th of December, where he was kindly received and entertained by Dr. and Mrs. Morrison. His second voyage was undertaken at the request of the Hon. East India Company in China, with a view to act as interpreter and surgeon on board the *Amherst*, which was to visit, for commercial purposes, the coasts of China, Corea, Japan, and the Loo Choo Islands. This voyage occupied more than six months, during which numerous places were visited; and, while the several members of the expedition were engaged in their various mercantile and scientific pursuits, Mr. Gutzlaff prosecuted his labours in the combined characters of surgeon and missionary.

The third voyage was to Teet-tzin and Mantchou Tartary, and was accomplished in six months and nine days.

Mr. Gutzlaff's anxious desire to sail for Japan was gratified, by being permitted to accompany Captain King, in the American brig *Morrison*, on her voyage to Yeddo, with a view to restore some shipwrecked Japanese to their native shores, and to open, if possible, some channel for commercial and missionary enterprise.

This Voyage is detailed in the first volume of "*Japan and Malaya*," by Captain King, and its unsuccessful and nearly disastrous results, have been already detailed in our recent notice of Dr. Parker's narrative.

Captain King's journal is prefaced by a succinct and interesting account of the various attempts which have been made by European powers to establish commercial relations between the Japanese and themselves. The Dutch only have now permission to trade with Japan, and that only at one port, and with two vessels a year. There appears to be a determined hostility on the part of the Japanese to all European intercourse, whether for secular or sacred purposes. The insolent and impious epitaph which the Japanese caused to be inscribed on the tombstone of four Portuguese ambassadors, who were sent from Macao in 1641, "to soften the rigorous proceedings of the government of Japan" against their countrymen, but who were themselves murdered by the authorities of Nagasaki, appears to be the maxim and motto of their government still.—

"So long as the sun shall warm the earth, let no Christians be so bold as to come to Japan: and let all know, that the King of Spain himself, or the Christian's God, or the great Saca, if he violate this command, shall pay for it with his head."

The American vessel, commanded by Captain King, and which was conveying Dr. Parker and Mr. Gutzlaff, was, as our readers are aware, fired on incessantly by the Japanese in the harbour of Yeddo, till it was beyond the possible reach of their portable guns and forts.

This gratuitous attack on an unarmed vessel belonging to a nation who were seeking a peaceable and friendly negotiation, is considered by some of the Americans as a national insult, and may, in the issue, lead to serious and important consequences. Captain King recommends his government to send out an ambassador, with a naval force, to demand satisfaction for the insult. Should this be denied, he advises that, instead of proclaiming war, and of attacking the forts and cities of Japan, which lie along the coasts, either the American vessels should be stationed at the entrance of the Bay of Yeddo to intercept and seize the junks which carry corn and provisions to the imperial city of Japan, and thus compel attention to their embassy, or which he deems far preferable, as being attended with less suffering and danger, to place the American vessels in the harbour of the Kagosima, at the southern extremity of Japan, in order to separate the connexion between the Continent and the islands in the Archipelago, from Satsuma to the Eastern Coast of Formosa.

These islands were subdued by the Japanese about two centuries since, and still own an unwilling dependence on the Imperial Court. The possession of them is of no real advantage to the emperor, and the connexion of them with the continent is of incalculable injury to the subjugated islanders. The harbour of Kagosima is the only link which chains the Archipelago to the master country, which, if possessed and secured by the Americans, would be snapped asunder. At the time that the harbour is occupied, it is further recommended that a vessel should proceed "to Loo-choo and to the smaller islands, declaring them to be free, relieving them entirely and for ever from the presence of their Japanese masters, and aiding them in their first efforts to discharge the obligations of independence."

It is believed by Captain King, that this declaration to the Loochooans and the other islanders would be welcomed with rapture. They are fully prepared to enter into friendly and commercial relations with any of the more civilized nations, but are afraid, at present, of their tyrannical master.

"With such a 'point d'appui' as these islands, including the eastern shores of Formosa, (which are not subject to Chinese domination,) afford, none could despair of moving the Japanese empire. Renouncing all armed interference, its coasts and harbours might be filled with the fame of the justice and goodness of the American people; and the 'vox populi,' speaking out of the ruins of feudalism, be left to become the instrument of calling a handful of despotic chiefs, and their liege lord too, to better manners."

This is an important and delicate affair, involving consequences which cannot be foreseen.

If a revolution could be effected in so easy, peaceful, and bloodless a manner; if the natives themselves desire and would approve such a deliverance as is proposed, and if the great ends of justice, humanity, and religion could be secured by such a movement, then it might be expedient to consider, and, perhaps, adopt the recommendation of the excellent captain.

But it is not probable that such a change would be allowed to take place without some vigorous and desperate efforts to prevent it. The Chinese would take the alarm, and assist Japan in the maintenance of her authority and dominion; nor is it improbable that the Dutch would take umbrage at such an attempt, and would assist the Japanese in their contest. Enjoying, as they do, the monopoly of trading in these seas, and jealous as they have ever been of European interference, the Dutch might still feel disposed to contest the supremacy in the Eastern Archipelago with America herself. The navies of Japan and China could not stand against the American frigates and men of war, but should the Hollanders assist the celestial and imperial war junks, the consequences would be fearful, and the experiment more than doubtful. It would be a short-sighted policy on the part of the Dutch Government to oppose the opening of the ports in those countries by American influence; but on such policy it has long acted, in these far-distant regions, to its own disadvantage and that of the natives. It may be hoped that it has become wiser by experience, and that it would now be disposed to concur with the American proposal, or at least to offer no resistance to such negotiations and efforts as might be needful to obtain the object contemplated.

If there was ever a cause in which the end could justify the means, this is surely that cause. The ultimate opening of the ports and towns of Japan is an object most desirable to be sought on its own account; but in its connexion with an entrance into China, and the establishment of friendly relations with the celestial court, (a not improbable result,) it becomes immeasurably important.

Judging from the experience of the past, it is not improbable but that some warlike demonstrations will be the means of terrifying the courts of Japan and China into alliances with European or American powers. But a fearful retribution will await that nation which would rashly, and for other purposes of aggrandisement and gain, involve

them in the enormities and horrors of war. Spain and Portugal have been long paying, in national adversities, for their atrocities on foreign shores; and England has yet a fearful debt to pay for her Indian conquests and gains.

America will, doubtless, learn a lesson from the history of the older nations, and attempt no encroachment on Eastern despotism, without a loud and imperative call from the Providence of God. There is no power on earth, next to our own, whom we should so delight to see exercising a just and beneficent influence on the Eastern Archipelago as that of America. Her civilization, her laws, her liberty, her literature, her christianity, would prove incalculably beneficial to the semi-barbarious, idolatrous, and oppressed inhabitants of those far distant islands and coasts. Missionaries would follow her commercial agents; and while the trade was made free, religion would be exciting her influence in severing the bonds of mental and spiritual ignorance, and directing its unhappy victim to that cross whence the true light of spiritual freedom can alone be obtained.

An opportunity, according to the law of nations, seems now to be afforded to the American Government to remonstrate and to seek redress. Should such remonstrance be made, and satisfaction be given in allowing a free intercourse with Japan, the result will be gratifying, and the rejected visit of Messrs. Parker and Gutzlaff will prove the occasion of more extensive benefits than their individual exertions could have secured.

The journal of Mr. Lay, who visited the Celebes and Borneo in the brig *Himmaleh*, with a view to introduce the Scriptures into those islands, occupies nearly the whole of the Second volume of "*Japan and Malaysia*." It contains interesting notices of the inhabitants of those gigantic and important islands. His statements confirm the accounts previously given by Mr. Abeel, of the moral condition of the Bornese and others. Ignorant, degraded, and brutal, as is the general character of these islanders, they appear more disposed to receive the visits of christianized nations than many of their neighbours. It is to be deplored that the very favourable opportunity which occurred at Borneo for distributing the Scriptures, was not suffered to be improved, through the prejudice or the cowardice of the captain of the vessel in which they sailed. Not only did he refuse to allow the Bibles to be sent on shore; but when Mr. Lay had even promised to the Sultan and some of his officers copies of the sacred volume, on their sending to the vessel to obtain them, he then would not allow them to be given to the messengers who had been sent from the monarch to receive the promised gifts. It was conjectured, and even said, that the captain was afraid to allow any religious efforts to be made, or books to be given, lest it should be considered offensive to the priests and the ruling powers, and that at his next visit he should lose his head as the punishment due to his crime.

Decapitation is an ordinary mode of punishment among the Bornese: it seems to be regarded in many cases, also, as a kind of pastime. Merit is determined by the greatest number of heads that can be procured and heaped together. Mr. Lay thinks that the practice is somewhat declining; and that appeals are now being made rather to

reason than to the sabre. Christianity teaches the true value of life, and renders men tolerant and humane; while the grossly ignorant and superstitious Mahometanism of the barbarous Bornese renders them cruel and brutish. The Netherland Christians have surely much to answer for, in not having availed themselves long since of their opportunities for introducing the gospel of Christ into many of the islands of the Chinese and Japanese seas.

Mr. Lay's opinion of the Dutch Government is by no means favourable. According to his statement, the East India Company of the Netherlands have acted for years on the dog-in-the-manger system, with reference to the introduction of religion in those eastern regions. Happily the Netherlands Missionary Society is now exerting itself to send the gospel to these distant parts of the earth. If it had done nothing more this last quarter of a century, it has done much in sending Mr. Gutzlaff to Batavia and China. His travels and labours, his journals and his appeals, have been of eminent service to the cause of Christ both at home and abroad: they have given additional interest to south-eastern Asia as a field of missionary enterprise, and called forth the prayers of thousands in behalf of the perishing millions by whom he is surrounded.

Mr. Lay's journal contains some remarks on the nature and importance of missionary labours. With many of those remarks we sympathize: but we cannot agree with him in some of his observations respecting the cautious manner in which missionaries should introduce the gospel to the notice of the heathen. The apostles and first preachers openly and fearlessly avowed the great object of their mission, and determined to know nothing among men save Jesus Christ and him crucified. Prudence is necessary in the discharge of missionary duties, so as not needlessly to provoke the hostility of the natives; and there must be an adaptation of means and measures to the circumstances of the people among whom the servant of God commences his labours; but his character and object should be avowed, so that the people should not be mistaken or deceived, and that they should know that the missionaries are men whom the Most High God has sent to shew unto them the way of salvation. Prejudices may be consulted, if truth is not compromised: and caution may be desirable where rashness would peril both the messenger and the message. The great difficulty is how to combine the wisdom of the serpent with the harmlessness of the dove. Both are indispensable; and both can be secured only by a careful study of the habits of the people, combined with much prayer to the "Father of lights" for the "wisdom which is profitable to direct."

China! Japan! Malaysia! what a scene do these words present to the imagination! What fields of labour do they spread before the view! Nearly half of the world's population are concentrated in those three regions of the globe! and yet how little is known of them! how little is done for them!

The time is surely not far distant when they shall be visited by the messenger of peace; when the heralds of the cross shall publish to their multitudinous inhabitants the glad tidings of the gospel. The avenues of approach may, at present, be closed; difficulties insur-

mountable may still impede the march of truth, but these things shall not always be! At no distant period the way of the Lord shall be prepared; every mountain shall be levelled, every valley exalted; the crooked places shall be made straight, and the rough plain, "The mouth of the Lord hath spoken it." We hail therefore every attempt to effect an entrance into China or Japan with delight, assured that it is facilitating the progress of truth, liberty, and commerce. The hour is fast approaching when resistance shall be no longer possible, when the gates shall be thrown wide open to the soldiers of the cross, and the heralds of salvation: when all Christendom shall be summoned to engage in the work of evangelizing the populous regions of the East.

The publication of such works as those mentioned at the head of this article, serves an interesting and important purpose. It keeps alive the interest felt by the church of God in the well-being of China and the adjacent countries; and while the works themselves augment our stores of knowledge, they awaken our sympathies and excite our prayers in behalf of the perishing myriads who people those distant regions of the globe. With the hope that such will be the result of the publication of these "journals," we cordially recommend them to the attention of our readers.

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*The Animal Creation: Its Claims on our Humanity stated and enforced. By the Rev. John Styles, D.D. London: Thomas Ward and Co. pp. 357. (No date.)\**

THE position of man in the world is at once glorious and humbling—glorious as the lord of this lower creation, and humbling as the author of all the disorder and misery with which it abounds. But for man's sin, this world would have presented a scene of universal harmony—harmony between man and man, and harmony between man and the inferior creatures. It is, therefore, a great sin for man to widen the breach betwixt himself and the other inhabitants of the world; a breach which, but for himself, would never have existed. The gospel reconciles man to God. It produces harmony between his Creator and himself; and thus it lays a foundation for harmony between man and the inferior inhabitants of the world. Viewing the matter in this light, we see that humanity and kindness toward the inferior creatures are effects of true religion. A harmonious spirit—a spirit rendered tranquil by the thought, that though God was angry with it, his "anger is turned away," must, unless some unhappy counter-check exists, be gratified by the obedience of the horse, the recognition of the dog, or even the caresses of the household cat. Such a spirit is gratified, not from a mere undiscerning benevolence, but because the occurrences in view display the healing of the breach which the sin of man has occasioned.

An awakened attention to many forms of evil, which, in other days, were unnoticed, is a cheering character of our times. We do not apprehend that there is no form of evil which has gone undetected by the sagacity of the age. We can conceive, that there may be undetected

\* We strongly, and, for obvious reasons, disapprove of this omission.

abominations amongst us, our tolerance of which will as much surprise our children, as our fathers' tolerance of slavery surprises us. But however this may be, we rejoice that the claims of animals have obtained the attention of the public; an attention which will be increased by the valuable essay before us.

"The Committee of the Society for the Prevention of Cruelty to Animals, having announced an offer of one hundred pounds for the best essay on the obligations of humanity as due to the brute creation, the author embraced the opportunity of stating and enforcing his views upon a subject which, for many years, he had regarded with deep and painful interest. As on several occasions he had opened his mouth for the dumb, he was happy to employ his pen in their service. The result was, that of thirty-four essays presented, his was deemed entitled to the prize." Our author first shows "that animals are capable of suffering, and that while suffering generally pervades their economy, cruelty does not exist in the administration of the divine government separate and apart from the agency of man." His next position is, "that animals and a large proportion of the inferior creatures suffer by the cruel agency of man."

In the illustration of this part of his subject, our author has collected a mass of information, which is enough to make every professor of humanity

"blush,

"And hang his head to think himself a man."

Dr. Styles truly says, that

"Hitherto the progress of cruelty to animals has kept pace with the progress of organized society. Whatever benefits civilization may have conferred upon mankind, it has, as yet, done little in restraining them from waging war with the life and happiness of the inferior tenants of the earth. On the human character, civilization alone, where there is a marked absence of religious and moral culture, in many respects operates unfavourably. It strengthens every principle of selfishness; under its influence calculation supersedes humanity, and the luxurious and the sordid, the idle and the thoughtless avail themselves of its superior powers to extend and multiply their sources of enjoyment, altogether insensible to the tortures they directly or indirectly inflict on objects within their power, and whose sufferings they deem necessary to their gratification."—pp. 21, 22.

In showing that animals and a large proportion of the inferior creatures suffer by the cruel agency of man, Dr. Styles refers to some cases of cruelty, which frequently escape the condemnation they deserve. Of this description are the cruelties which are practised for culinary purposes, cruelties which are not only inflicted by the hands of female servants, but under the direction of their better instructed mistresses.

"William Howitt, speaking of those who, on the subject of cruelty, strain at gnats and swallow camels, states the following fact, 'They remind me,' he says, 'of a delicate lady, at whose house I was one day, and in passing the kitchen door at ten in the morning, saw a turkey suspended by its heels, and bleeding from its bill, drop by drop. Supposing it was just in its last struggles from a recent wound, I passed on, and found the lady lying on her sofa, overwhelmed in tears over a most touching story. I was charmed with her sensibility; and the very delightful conversation which I held with her, only heightened my opinion of the goodness of her heart. On accidentally passing by the same kitchen-door



in the afternoon, six hours after, I beheld to my astonishment, the same turkey suspended from the same nail, still bleeding drop by drop, and still giving an occasional flutter with its wings! Hastening to the kitchen, I enquired of the cook if she knew the turkey was not dead. 'O yes, Sir, she replied, 'it won't be dead, may happen, these two hours: we always kill turkeys that way, it so improves their colour; they have a vein opened under their tongue, and only bleed a drop at a time!' 'And does your mistress know of this your mode of killing turkeys?' 'O yes, bless you, Sir, it's our regular way; missis often sees 'em as she goes to the gardens, and she says, sometimes, 'Poor things! I don't like to see 'em, Betty; I wish you would hang them where I shouldn't see 'em!' I was sick! I was dizzy! It was the hour of dinner, but I walked quietly away,

'And ne'er repassed that bloody threshold more.'—pp. 79, 80.

Our author records his indignant protest against the cruelties of vivisection. Some of our readers may be surprised as well as shocked to hear, that

"In this country many thousands of animals of all descriptions, from the worn-out horses and asses regularly bought for the purpose, to the most minute insect, are dissected alive, and subjected to experiments which include every sort of cruelty that the scientific and unscientific practitioner can invent. They saw off portions of the skulls of living animals; they pare away the brain in slices; they starve them to death; they tie up the bile duct, the thoracic duct, the pylorus; they lay bare the heart; they divide the nerves; they cut away the viscera; they apply hot irons to the brain; they kill them with poisons; and, in short, multiply their modes of torture without end, to gratify *curiosity*, for no higher end can most of them ever answer."—p. 91.

This is no groundless assertion: it is fully sustained by medical testimony. Dr. Styles then had good reason to ask, "are men taught in such schools, and initiated into such mysteries, the fittest persons to take their stations beside the couch of disease, to mitigate pain, and to soothe the anguish of the dying, by compassionate attention and sympathy?"

It is to be regretted, that the legislature does not remove every ground for the assertion, that in England there is one law for the rich and another for the poor. Bull-baiting has been made illegal; but the scarcely less cruel practice of horse-racing remains perfectly legal. It is not wonderful that such legislation should be ineffectual, and that in defiance of the law, the baiters *will* have their sport, as well as the racers.

We apprehend that, in some of the instances to which he has referred, our author would find it difficult to sustain his charge of cruelty. Cruelty implies a needless destruction of comfort, or of life. We do not think that the destruction is always needless in the case of a Sparrow Club. We happen to be of that class of reviewers who greatly prefer a cottage in the country to a garret in London. Unfortunately for us, our cottage was situated in a spot where, of late years, the sparrows formed by far the majority of the population. That majority, like some others, seemed to have thought that all things were made for the masses; and no sooner had we deposited our seeds than they were exhumed, and deposited afresh in the crops of the sparrows. Fortunately for us, the sparrows were impartial in their

depredations, and having made just as free with the farmer's wheat as with the critic's peas, a Sparrow Club was formed. The result has been, that critics have obtained a reasonable portion of the crops of their gardens, and farmers a like reasonable portion of the crops of their fields. In this case, and the case to which Dr. Styles refers might be exactly parallel, the real cruelty would have been not to destroy the sparrows.

We also entertain some doubt as to the correctness of the assertion, that "the gear, and the various instruments of restraint, employed as the common appendages of every horse properly equipped, and of every equipage to which he is attached, are the causes of insufferable, and often, on the part of the proprietor, the rider, and the driver, unsuspected anguish to the animal." We have too often saddled or harnessed our own horse not to know, that the prospect of a journey is frequently as pleasing to the horse as to his owner; a pleasure, the indiscreet displays of which sometimes expose the latter to great peril. That unpractised or inhuman riders or drivers do frequently allow their horses to suffer, we admit; but the skilful will instantly see whatever occasions suffering to the animal, and the humane will as promptly remove it.

We are better acquainted with cottage gardens and contented flocks, than with Zoological Gardens and their unwilling inhabitants. We must therefore leave it to others, either to admit or repel Dr. Styles's assertion, that "Zoological Gardens contain a great amount of animal suffering, for which no compensation whatever is made, either in advancing national science, or in domesticating animals of other countries." It is true that these creatures have no conception of liberty, and hence are unacquainted with what, to man, is perhaps the chief bitterness of restraint. But then liberty is one of the few enjoyments of which they are capable, and it becomes a question, "is it right to deprive them of that enjoyment, merely to gratify our curiosity, or to promote our amusement?" It may be replied, that the gratification of appetite is their chief enjoyment, and that the regular supply of food, the want of which they often feel in a state of nature, is more than a compensation for the loss of liberty. The gardens are not the abode of liberty; but there the young lions cease "to roar after their prey," and "all the beasts of the forest to creep forth." We do not see exactly what reply Dr. Styles and his benevolent coadjutors would make to this argument. The subject is, however, worthy of the serious attention of the humane and enlightened.

We intended to present our readers with an analysis of the work: we must, however, content ourselves with two additional quotations.

"Is there not a sacredness thrown around these creatures, when we consider that every one of them is fashioned by the hand of Infinite Wisdom? This consideration should endear them to our hearts. Our beneficence cannot extend to God—he is infinitely and necessarily happy. But he has formed creatures with the capacity of enjoying and suffering; he has placed them in our dwellings, in our fields, and in the woods, and rivers, and seas of our glorious world—a world made glorious for us. They are always with us, reminding us that they came from him, and that their breath is in his hand. Ought we not, therefore, to reverence their Creator, by manifesting that kindness to them which he

is infinitely too happy to need, and too glorious to receive. Nor is there any creature, through all the various gradations of being, that does not bear upon it a certain impress of the Deity. An insect is a little world, and, in its measure, displays creating wisdom, power, and goodness; the universe itself can do no more. On this account we ought to view with complacency, and to treat with kindness, what the Almighty has formed with so admirable and divine a skill."—pp. 116, 117.

"Our behaviour in society, and towards those of our own species, may be influenced by legal restraint, the fear of censure, and the love of applause; but in our treatment of animals we are far from all these inducements to practise a narrow and selfish virtue, we are left to act as we please; and if we can find it in our hearts to tyrannize over the helpless and friendless, to sport with their happiness because it is in our power, we may be assured that we are utterly destitute of all goodness. The very virtue for which we are esteemed by mankind proceeds from motives as detestable as they are mean; and if we make any pretensions to a religious character, we only add to our offence the odious sin of hypocrisy."—p. 213.

Great, however, as are the cruelties exercised by man on the inferior inhabitants of the earth, it must be admitted, that many of the latter are indebted to man for the comforts they enjoy; that these comforts, though frequently supplied by avarice or selfishness, are, in other cases, supplied by benevolence; and that, in some instances, human benevolence meets with an ungrateful return. It may be said that these creatures cannot appreciate their obligations; but it is evident that others of the same species do appreciate them; and hence, though we do not elevate them into moral agents, it would seem that something like blame attaches to the ox that gores, or the horse that wantonly throws his benevolent master.

Lessons of kindness to the inferior creatures form an important part of a virtuous education. The propensity of children to torment insects may seem to show, that man is naturally tyrannical and cruel; but habits of this description may, perhaps, be the effect of neither cruelty nor tyranny, but rather of thoughtlessness; still if this thoughtlessness is unheeded, unchecked, it will terminate in tyranny and cruelty,—a tyranny and a cruelty of which indiscreet parents have often tasted the bitter fruits. And if we would have lessons on humanity effectual, they must be enforced by example. The father who directs the snails to be conveyed from his garden, to some spot where they can harmlessly enjoy the life which the Creator has given them, will be a far more effectual advocate of humanity, than he who crushes them under his feet. The mother who does her best to prevent the destruction of the moth in the candle, will be a far more effectual advocate of humanity, than she who keeps her poultry starving for twenty-four hours before she allows them to be killed.

We have noticed a few verbal errors in the volume, such as Eton for Easton, and Cranfield for Canfield, Thaxsted for Thaxted. We doubt the propriety of introducing, even in a quotation, the weak and vulgar phraseology of Sir Walter Scott, when describing his dog as "playing the very devil."

We trust that this well conceived and elegantly written volume will not only be extensively read, but that it is destined to become a powerful instrument in putting down the cruelties which it has so ably exposed, and so justly condemned.

## FEMALE BIOGRAPHY.

1. *Letters of the late Mrs. Isabella Graham, of New York, in Connexion with the leading Events of her Life.* By her Nephew, the Rev. James Marshall, Minister of the Tolbooth Church, Edinburgh. Edinburgh: John Lindsay and Co. 12mo.
2. *Memoirs of Mrs. Mary Tatham, late of Nottingham: with a Portrait.* By the Rev. Joseph Beaumont, M.D. London: Simpkin and Marshall. 12mo.
3. *Letters and Papers, by the late Theodosia A. Viscountess Powerscourt.* Edited by the Rev. Robert Daly, A.M. Rector of Powerscourt
4. *Martha: a Memorial of an only and beloved Sister.* By Andrew Reed, D.D. Third Edition. London: Thomas Ward and Co.
5. *Memoir of Mary Mercy Ellis, Wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society.* London: The Religious Tract Society.
6. *A Memoir of Mrs. Harriet W. Winslow, combining a Sketch of the Ceylon Mission.* By Mirom Winslow, one of the Missionaries. Glasgow: George Gallie.

AMONG the progressive and important movements of the last twenty years, there is none more obvious than the increasing development of female character and usefulness. We mean not to depreciate the "holy women of old," nor the sacred influence exerted by them, whether in degenerate times they maintained the light and purity of truth, or, with apostles, laboured in the gospel, promoting and enjoying the triumphs of Christianity, when she appeared to the world in all the freshness, and ardour, and energy of youth. We know, it is true, but just enough of Anna, and Mary, and Priscilla, to make us long for a more enlarged acquaintance with them; yet their distinguishing characteristics, their different spheres of labour or devotedness, and the appropriateness of each to the various times and circumstances of their history, are sufficiently disclosed for us to see, admire, and copy. Nor can we imagine, eminent as they were, that they stood quite alone; rather are we disposed to look at each as a representative, a selected specimen of what divine grace had wrought in their sex. The faithful, prayerful mother in Israel, whose children rose up and called her blessed—the timid, tender, and sensitive female, who held fast her faith, and denied not her Saviour's name, whether solicited by the endearments of nearest kindred, or threatened with the tortures of most cruel persecutors—the devoted woman, who relieved the afflicted, lodged strangers, &c.—these have never been wanting to the church, though multitudes of them have left no memorial which has come down to us. Their record, however, is on high; and what will be the thrilling interest of that day, when their labours of love shall be revealed; their secret sacrifices, their patient endurance, their unobtrusive virtues be disclosed; and not the immediate fruits alone, but all the thousand indirect, and, to themselves, unknown results, shall be traced in their most remote and

extended ramifications. We cannot tell what benefits have been conveyed, even to succeeding generations, by females long since forgotten. Indeed, the very progress we have hinted at, the rapid advances of more modern days, may, in great measure, be the produce of seed sown, and prayers offered, by some who desired to see such things as we have seen, and to hear such tidings as have blessed our ears, but found none to sympathize or to co-operate with them. Ungrateful, then, and inconsistent should we be, did we undervalue their excellencies, or imagine that they were slothful, because the services of some of them were circumscribed.

Still, however, we must admit that the claims and the capabilities of christian women have, in later years, been better understood and more fully exemplified than before. They have learned the advantage of combined and systematic effort; their appropriate province and their peculiar facilities for usefulness have been more clearly defined. They have been more generally roused to receive and to act upon a corresponding conviction of their responsibilities; and whether we consider the religious institutions or the sacred literature of our day, the obvious tendency of both is, to promote the cultivation of female intellect, and elevate the standard of female character.

The truth of these remarks is confirmed, we apprehend, by the numerous additions lately made to our works of female biography. Materials have been furnished in greater abundance; while the existing demand, calling as it does for this enlarged supply, is a strong proof that such works are suited to the taste of the reading, at least of the religious, public. And it is highly necessary that such a taste should be gratified. It is of essential moment that, if females are to exert a more direct and positive influence in the renovation of the world, that their mental and spiritual improvement should keep pace with such exertions. And what, for this end, can be more advantageous than the study of the best models, an impartial self-examination in the light of those examples which have shone, if not with a dazzling lustre, yet with a pure and holy flame? Besides, there are lessons, and those, too, most invaluable, which cannot possibly be learnt but by experience. And hence the peculiar interest of biographical writings. They convey, by the pleasing employment of a few hours, that wisdom which it cost another the toils, and disappointments, and labours of many years to acquire. There is a vast variety of scenes and circumstances in which a young Christian may be found inquiring, "How shall I most effectually promote my Master's cause? What is the precise line of duty marked out for me? In what department of holy enterprise shall I be most suitably occupied?" Or, if the department is fixed, and the relations are settled in which she is to move, "How shall I best fulfil its duties, or be most effectually preserved from errors into which my ignorance might betray me?" And we may venture to affirm, that no situation will be found in which our biographic stores would not be able to furnish something of a guide or a reply. We are led to these remarks by the variety and usefulness of the volumes now before us.

Among these we turn instinctively first to our oldest friend, Mrs. Isabella Graham. The aspect of her character, and the discipline by

which it was matured, are too generally known to require any particular analysis from us. We should recommend her Memoir to those who are in heaviness through manifold and long-continued trials of their faith and patience. They will see that they need not think it "strange," as though "some strange thing happened unto them;" while she presents an example of persevering fortitude and unshaken confidence in a faithful God, she could truly say at last, "Thou hast turned for me my mourning into dancing, &c." But on another account her history is instructive; she made the best use of her prosperity when it arrived. Her liberality and her christian philanthropy were the more remarkable, because these virtues, or the semblance of them, were not so common—shall we say so fashionable?—as they have since become. Her generosity was not that which consists in merely giving superabundant money for the necessities of others; she exercised forethought, management, and contrivance, in order to enlarge her means of doing good.

"Wishes which cost nothing, pity which expires on the lips, 'Be ye warmed, and be ye clothed,' from a cold heart and an unyielding gripe, never imprinted their disgraceful brand upon Isabella Graham. What she urged upon others, she exemplified in herself. She kept a purse for God. Here, in obedience to his command, she deposited the 'first fruits of all her increase,' and they were sacred to his service, as, in his providence, he should call for them. No shuffling pretences, no pitiful evasions, when a fair demand was made upon the hallowed store, and no frigid affectation in determining the quality of the demand. A sense of duty was the prompter, candour the interpreter, and good sense the judge. Her disbursements were proportioned to the value of the objects, and were ready at a moment's warning, to the very last farthing. I knew her, when in moderate circumstances, give, unsolicited, fifty pounds at once out of that sacred purse to a single most worthy purpose."—p. 287.

Nor were her personal services withheld.

"From morning till night has she gone from abode to abode of these destitute, who are too commonly unpitied by the great, despised by the proud, and forgotten by the gay. She has gone to sit beside them on their humble seat, hearing their simple and sorrowful story, sharing their homely meal, ascertaining the condition of their children, stirring them up to diligence, to economy, to neatness, to order, putting them in the way of obtaining suitable employment for themselves, and suitable places for their children, distributing among them the word of God, and little tracts calculated to familiarize its first principles to their understanding; cherishing them in sickness, admonishing them in health, instructing, reproofing, exhorting, consoling, and sanctifying the whole with fervent prayer!"

The best proof that her charities were under the guidance of true wisdom, is to be found in the fact, that some of the most lasting and important institutions of New York (the abode of her latter years) were planned and originated, in a great measure, by herself. It is worthy of observation, also, that the consistency of her spirit and example were fully proved where they are always most severely tested—in her own family. One surviving daughter, in particular, has caught the mantle of her parent, and yet continues the infant's friend, enlarging and perpetuating those schemes of enlightened benevolence which she commenced. Mrs. Bethune still points to the example of her mother as that which first led her to promote the cause of Christ.

There are those still living who knew Mrs. Graham when she resided in Edinburgh, and we have met with some who cherished a powerful prejudice against her, on account of what they considered her sinful conformity to the world, at that period of her history. But none saw or lamented this more fully than she afterwards did herself.

“‘When I came to Edinburgh,’ she wrote to her sister-in-law, Mrs. M——, ‘and got plunged into the world, I lost much, much more than at the time I was aware of; I did not watch and pray, I did not search my heart and principles of action as I ought to have done, and as many trying occasions required. My children grew up, and the pleasure of seeing them admired excited my vanity, and engendered ambition, and instead of leading them forth by the footsteps of the flock, and feeding them beside the shepherds’ tents, I made them too much to pass through the fire of temptation, and to bow down to the god of this world. The Lord took vengeance on these inventions. I read my sin in my punishments, and it deepened the affliction; and though he whose mercies are like himself, not only pardoned, but healed, restored, and brought good out of evil, yet I cannot forgive myself, and many a bitter tear it costs me still.’”

It is an interesting circumstance, that the present volume is compiled by a nephew of Mrs. Graham, a preacher of that gospel which was so dear to her. He has been enabled to present to the public many letters of his aunt hitherto confined to the possession of private friends, as well as some which had been but recently published by her daughter at New York. And we think he is fully justified in a remark contained in his preface—

“I felt convinced their interest and usefulness would be increased by presenting them in connection with the leading incidents to which they refer; that, while additional light will thus be thrown upon the scope and import of the letters, new interest will also be given to the events of a life already occupying an important place in christian biography.”

The next upon our list is “*Memoirs of Mrs. Mary Tatham, late of Nottingham.*” Mrs. T. was a Wesleyan, and it is almost unnecessary to observe, that this volume contains much of doctrinal opinion in which we cannot agree. And we must regret a circumstance which the author has stated in a note, that “Mrs. Tatham sometimes seems to use the word Calvinistic in the same sense as the word Antinomian.” But this is not the occasion for theological discussion; neither are we at all disposed, in this case, to enter into it. We hope the book will be extensively read by those whose sentiments do agree with those cherished by Mrs. T., especially those belonging to that large and influential body with which she was connected. The introduction closes with the following sentence:—

“In times nearer to our own, there have been a goodly number of pious females who were shining lights in their day; and in the community to which the subject of the following pages was attached, many have been eminent for sanctity, zeal, and usefulness. Several of the last generation were persons of strong minds, high resolve, and excellent cultivation, whose gifts and graces were the ornament and blessing of the spheres to which they respectively belonged. Mrs. Tatham must be ranked with this distinguished class: indeed she was the last survivor of that goodly band of devoted, seraphic, pains-taking, and laborious christian women, by whom the Wesleyan churches of a former



age were adorned and served. May their mantle be caught by the sisterhood of the present generation."—pp. 16, 17.

We trust the writer's prayer will be answered, and that our Wesleyan sisters will not suffer the "goodly band" to want successors. We even hope the writer is mistaken in saying that Mrs. T. was the last survivor of it. Yet, in comparing the living with the dead, the present with the past, there may be reason to fear, that while there has been a gain in numbers, and popularity, and the security of long establishment, there may have been a loss on the score of spirituality, deadness to the world, and ardent, single-hearted zeal for the conversion of sinners to God.

"Mrs. Tatham was distinguished by the profession, and still more by the practice of holiness. As a scriptural doctrine, she received it in all its integrity, and New Testament glory, and was grieved, disappointed, and alarmed, when she did not find it held forth in the ministrations of the pulpit with due fulness, force, and frequency."—p. 145.

Many passages in her diary, and letters also, express the ardent desires of one who truly "followed holiness." We think she erred in expecting to attain it perfectly on earth; and we cannot doubt that she would have enjoyed more uninterrupted peace, had she looked more constantly and directly to "Christ, as of God made unto her wisdom, and righteousness, and sanctification, and redemption," and been less engaged in dwelling on the state of her own mind. Her mind was evidently of a superior order; and, in her early childhood, it was often remarkably drawn to the things of God. Yet it does not appear, that, from a child, she was made to know the Scriptures, or assisted by the regular instructions of any friend or teacher. This is a disadvantage which generally continues, more or less, to be felt through life, and it must have tended greatly to produce that darkness and perplexity which so long distressed her, at the first commencement of her religious course. It is hardly to be supposed that she would have been so "carried about with every wind of doctrine," had she been thoroughly acquainted with the word of God, or had she then begun to study it more exclusively. At a later period of her life she says,

"I thank God for the word of truth, as displayed in the Gospel of our Lord Jesus Christ. I read very little now besides the holy scriptures. There I am instructed how to escape the death that never, never dies; there I find the path of life and the road to glory everlasting, pointed out so plainly, and so clearly, that a wayfaring man, though a fool, need not err therein; and the deeper I dig into this mine of Divine Truth, the more and more am I instructed and built up in the faith of the Gospel."—p. 313.

And almost in the following page we find in her diary,

"I know in whom I have believed, and am assured that he will not leave me in the trying hour, but in every trial will make a way for my escape. I am aiming to have my anchor more firmly fixed within the vail—thither is my fore-runner gone; His precious blood has atoned for sin, and reconciled the sinner to God: *here* I rest my soul, in his atonement only do I trust. I shall be found in Christ, not having on my own righteousness, (for none I have,) but that righteousness which is by faith, and which apprehends and lays hold on a crucified Saviour."—p. 315.

It will be found instructive thus to compare the earlier and the later periods of her religious experience. But we say again, let every professing Christian attend to the example of this devoted woman. In this age of bustle, and excitement, and extended profession, it is to be feared there are many who do not watch and pray, and keep their own hearts with all diligence as she did. Such persons may congratulate themselves on their freedom from doubts and perplexities, endured, perhaps, unnecessarily by some humble pious believer, whose views of doctrine are less clear and scriptural than their own. But let them enquire whether their hope is really that which purifies the heart, and leads them to cultivate a heavenly spirit while yet on earth.

This subject is again introduced to our notice in the volume next on our list. Letters and Papers by the late Theodosia, Viscountess Powerscourt, present another most seasonable and valuable specimen of real vital godliness. And occupying, as she did, a superior rank in life, in circumstances altogether different from any of the other christian ladies, whose memoirs are before us, it is delightful to see in such maturity the very same fruits of righteousness which are wrought by the same Spirit in every one of the family of God. It is true we have no detail of incidents or actions, but introduced to her retirement, and favoured with the unreserved communication of her friendly correspondence, we see at once where her heart and her treasure were. It is impossible to read the volume without coinciding in the testimony of the Editor, given in the preface; he says,

"She, of all the Christians I have been privileged to know, came nearest to that which she has, in such strong uncommon terms, stated to be her idea of a Christian. 'Not one who looks up from earth to heaven, but one who looks down from heaven on earth.' She appears to have ascended a high and holy eminence, and from thence to have looked down upon those earthly scenes, with which too many are entirely engrossed, living up to that high spiritual requirement of the apostle, 'Set your affections on things above, and not on things on the earth, for ye are dead, and your life is hid with Christ in God.' Those who take up this volume may expect to find the language of a heart thus lifted up above the world, the free and unrestrained breathing of a soul 'whose conversation was in heaven,' who was raised up, and made to sit in heavenly places in Christ Jesus."—pp. 6, 7.

This is truly the age of "making many books," and we do think there is great danger that *the Book*, the one infallible guide, should be excluded from its proper place, even in the devotional reading of some modern Christians. We fear there is a deficiency in that regular, systematic, and connected reading of the Bible, without which the believer cannot be "thoroughly furnished unto all good works." Such was not, however, the case with Lady Powerscourt. She could, in an eminent degree, have said "thy testimonies are my delight, and my counsellors." And hence it doubtless arises, that we find her so very clear on some points of duty, which are strangely overlooked or misapprehended by some who boast the advantages of a purer communion than that in which her character was unfolded. To one point of this kind we have already adverted; and we must recur to it for the sake of introducing two or three extracts from a letter of her's on the subject. The whole letter is so excellent, (and it occupies rather

more than eight pages of the book,) that we could wish to see it printed separately, in a form adapted for general circulation :

" I feel most sincerely for you. It is the fashion to laugh at and ridicule love, but when disappointed, I do think it amongst the most painful of the Lord's dispensations to sinners :—to be the means of crushing one who loves you—for the happiness or misery of one dear to you, to hang upon your yes or no, and thus leave an impression of ingratitude and unkindness—to know there is *one* in this wilderness whose every thought is yours, miserable on your account, and yet not able even to attempt to administer comfort—it is very painful, especially when to this is added a long *never*."—pp. 114, 115.

" But however painful the struggle, it is short and light, compared with what you, in the other case, will be entering on yourself and him. Is it happiness to disappoint the high expectations he has built upon his union with you ? or do you expect to be more amiable than our Jesus, and think you will succeed in walking consistently, and yet pleasing the world ? or is the carnal mind to be expected to endure it better ? Do not be angry at my speaking of him as an unbeliever ; for if not now a believer, it is presumption in you to build upon his seeming anxiety on the ' one thing needful.' If the Bible is true, there is a rooted enmity within, and though he may admire the religion of Jesus at a distance, he cannot love to come in contact with it, in every turn of life, to have it the subject of conversation, the end to which every thought, word, and action tends. I say not this only from seeing it around, but the word of God has said it ; and truly I can say, from what I see, dear ———, love-conversions are not to be trusted."—pp. 115, 116.

" You will say, Oh, you do not know Mr. ———, or you would not so speak ; he could not deceive, he is so natural. I believe it, and remember I said it was not hypocrisy. From what I have heard, I believe him to be thoroughly amiable, and I dare say *well-inclined*. But if you have awaited for an earthly father's consent, why not for an heavenly Father's ? Why not till his good inclination end in conversion, till his seeking end in belief ? Because you are sure it is God's *intention* to bring him to himself, and that by your means. Really, my dear, what are become of your reasoning faculties ? Have you been let into God's counsels ? and even if you have, are you to disobey his will, in order to bring them to pass ? Do you remember whose work conversion is ? and does he require you to do evil that he may do good ? Were you to have given yourself to him before you knew the Lord, and then expect that he would hear your prayers for him, it would be expecting abounding grace ; but is it less than presumption, with open eyes to unite yourself to him now, and then expect, that since you have not fitted yourself to God, he will fit himself to you ? I should fear you were leaving yourself without an argument to plead with him."—pp. 118, 119.

" You determine if you can to walk into the fire, yet you tell me to pray that you may not be burned. Would you think it reasonable for me, were I to yield myself to the dissipations of the world, and to tell you to pray that I should not be led into temptation ?"—p. 121.

" You have made a promise you had no right to make, and therefore you have no right to keep. The Lord says give *me* thine heart. Mr. ——— says give *me* thine heart. The Lord says, if you give me all, time, talents, every thing, without the heart, they will be nothing. Mr. ——— says the same. You answer, I will give it to both. But stop and remember who it is says, how can two walk together except they be agreed ? Remember who says he will not divide the heart with Belial. Choose, then, whom you will serve. Oh, may you be able to answer in action, Lord, thou knowest all things, thou knowest what I love thee."—pp. 121, 122.

The next extract will speak for itself.

" Dear ———, I write to accuse you of want of love ; our Master's badge of

discipleship, who is love. His last and dying command. No doubt you will agree with me, that all the Gospel as well as law is contained in that word *love*. How much we need to be led into the height, depth, length, and breadth of his own word. Is it not poverty of love makes us crave the Spirit, and forget the practice? is it not the same poverty enforces the practice, neglectful of the Spirit? Oh! that all the church would unite in each putting, at least, one stitch into that rent mantle, with which the apostle enjoins us to cover a multitude of sins. Oh! that we could more decidedly pluck out the beam from our own eye, that the mote in our brother's might appear less! Oh! that we more honoured the Spirit, in giving credit to the principles of those who love the Lord in sincerity, and by our faithfulness more drew upon those principles. It seems to me the nature of love is twofold. First it is given to excuse, instead of accuse. Second, it is equally jealous in covering and detecting evil—covering it from others, detecting it to the individual concerned. Pardon me for saying, it seems to me you have failed towards me in both these points. Christian love, where God's glory is the simple motive, no doubt would lead us to consider others, both in feeling ourselves bound to give thanks, and to glory in what God has done for them, and also in carrying the blind, maimed, halt, and infirm, in the arms of faith, to place them at the feet of Jesus. My accusation is, I have heard from two or three quarters that you have brought me forward as an example of inconsistency in having ——. Is that *all* you saw inconsistent!!! I do not write to justify myself. 'I can lift up my face unto God;' neither do I profess to act for man's judgment. But was it consistent, was it christian love, to condemn, unheard—not to point out by word or letter this evil in your sight? Was it being jealous over God's glory, to be so little jealous over my walk? Alas! how little sympathy of conscience; how little help we meet in our most difficult paths! nevertheless, though overlooked at the time, since pointed out, I confess the appearance inconsistent."—pp. 144—146.

There is no one acquainted with the prevailing state of things in the christian church, but must be aware how needful it is, to press these truths upon the serious attention of all its members. It seems as if many considered the command entirely obsolete, "If thy brother trespass against thee, go and tell him his fault, between thee and him alone;" while others who admit its obligation, excuse themselves from obeying it, on the ground of its being a "hard saying,"—unpleasant in the performance. But can these really be disciples of the Saviour, who, either in theory or practice, "cast his words behind them?" Can they so treat any precept of his word, while he says, "If ye love me, keep my commandments?" The evils arising and continuing from a neglect of this duty are too obvious to require enumeration; while faithful, conscientious attention to it is twice blessed—it not only conveys incalculable benefits to offenders, and to the cause of God; but he who is a "doer of the work, is blessed in his deed." In the consciousness of obedience there is a reward infinitely greater than could have been found in the indolent indulgence of natural feelings; and having made the experiment of what at first seemed difficult, he is enabled unreservedly to say that the commands of his Master are not grievous. It is stated in the Preface, that Lady P. was deeply interested in the subject of prophecy. And some of our readers may expect to meet with peculiar views on that subject. But such will not be the case. The editor remarks,

"I have been myself surprised to find how little upon this interesting subject, has been left among her papers."

We are sure this volume will prove acceptable to every one who is

spiritually-minded—specially so to those who on their way to the kingdom are passing through much tribulation.

The name of Martha is already familiar to most of our readers. This third edition of the book "is now published in a smaller and cheaper form, in the hope of its passing into a larger number of hands." "Let it be understood, however, that the history is entirely of a *domestic class*. The author has no splendid incidents, no improbable reverses, no extraordinary circumstances to excite curiosity and hold attention. The life he records, if interesting at all, must be so, not from its dissimilarity, but from its resemblance, to our own; the occurrences which vary it are of that simple and sober kind, that they abound in our daily enjoyments, and are familiar to our common existence." In the memoirs of an "only and beloved sister," we must expect a minuteness of detail—a lingering over scenes of cherished interest and affection, which the merely superficial reader, in search of incident, or amusement, may be apt to condemn as tedious or monotonous. But those who are intent either on forming their own character to excellence, or on training and moulding the characters of others over whom they have influence, will be disposed to form a different estimate. The varying shades of temperament and disposition are almost without number, yet we sometimes meet with very worthy persons sincerely desirous to benefit the rising generation, who would give precisely the same advice, and recommend exactly the same course of reading or of discipline, to all without exception, or consideration of their respective circumstances; while those who know the necessity are often made to feel the difficulty of skilful *adaptation* and ingenious management. To these, the book before us will be an interesting study. It may be read with much advantage by the young; while those who, having got beyond the "slippery paths," are looking anxiously at an only sister, or daughter, or a favourite pupil still in danger, will find in it many valuable helps.

The Memoirs of Mrs. Ellis and Mrs. Winslow, though shorter than any of the preceding, possess an interest peculiar to themselves. The former has long been known and appreciated by the public. We rejoice to see it published by the Religious Tract Society, because of their enlarged facilities for promoting its circulation. Both volumes are replete with novel and important information. The vivid picture they present of missionary life should deepen the sympathies, and give distinctness to the prayers of those who remain at home. The details given, are such as ought to regulate their expectations and moderate their judgment, respecting the operations or the success of sisters and brethren abroad; while it is equally important that those who desire the good work, or to whom the inquiry has been presented, whether or not they *ought* to desire it, should have some definite ideas of the labour to be accomplished, as well as the qualifications it demands. No Christian can fail to be profited by the exhibition here made also, of the preciousness and power of faith—the faithfulness and love of a covenant God, in cheering and supporting his people under manifold sufferings and fears. These are especially illustrated in the protracted and peculiar afflictions of Mrs. Ellis.

This is a neat and cheap edition of Mrs. Winslow's Memoirs. They

were originally published in America, her native land—and that of many others whose character and history have greatly enriched our stores of female biography. In energy of mind, in fervent piety, and prudent discrimination, Mrs. W. is worthy to be classed with the best specimens before presented to us. And much practical wisdom may be found embodied, both in her letters, and in her example. As a mother especially, her experience will be deeply affecting to those who know a mother's heart. The Island of Ceylon has long been one of the most interesting fields of American missionary labours. And perhaps it is impossible to present a narrative of missions in a more attractive form, than that which combines it with the personal history of an individual labourer.

In conclusion it may be asked, "are there no faults in all these volumes?" Possibly there may; but we confess we have not read them in a critical spirit. Our desire has been to make our readers acquainted with the various points in which each of them may be found most useful. We trust the multiplication of such books will assist the young especially to cultivate a taste for such reading as is really calculated to improve both the mind and the heart. Works of mere sentiment or imagination, however excellent in their kind, are certainly in danger of lowering the mental tone, and producing an indolent, desultory habit of thought and feeling. Those who are to act a part in the realities of life, will be best prepared for them by the study of real examples. An habitual preference for that which is exciting and imaginary bespeaks a character already injured by indulgence. And if it is somewhat of a sacrifice to shake it off, and brace the mind to more vigorous exertion, the contemplation of what others have attained and accomplished—the sterling usefulness of those who have lived not unto themselves, may surely produce an emulation, and afford an encouragement sufficient for the occasion. "The proper study of mankind is man;" not man as every author's imagination may happen to represent him, but man as he really is, or has been, in scenes through which others must follow him.

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*The African Slave Trade.* By Thomas Fowell Buxton, Esq.  
Second Edition. London: John Murray, Albemarle Street. 1839.

(Concluded from page 729.)

We now approach the second division of our subject. To effect the suppression of the slave-trade has been for thirty years past a capital object of British policy. All our influence as a nation; the highest efforts of our ambassadors and ministers of state have been employed to induce the other maritime powers of Europe and America to relinquish this abominable traffic. We have, in various instances, paid vast sums as the price of this concession, and no cost nor exertion have been spared to give effect to the various treaties and agreements which have been obtained. We have established colonies and stations on the Coast of Africa, and maintained numerous cruisers on the track of the slave-trader in the African and American seas to intercept the vessels engaged in this

piratical traffic. This one object has been pursued by the British Government, through all the changes of administration and shiftings of policy, with unswerving constancy and vigour, and at an enormous expense of treasure and of lives.

Mr. Buxton justly remarks, that

"The Government, whether in the hands of one party or the other, cannot be accused of having, for a long series of years, been wanting, either in zeal or exertion, for its suppression. Millions of money\* and multitudes of lives have been sacrificed; and in the return for all, we have only the afflicting conviction that the slave-trade is as far as ever from being suppressed."—(p. 171.)

"*Hitherto*," he continues, "*we have effected no other change than a change in the flag under which this trade is carried on.* It was stated by our ambassador at Paris, to the French minister, in 1824, (I speak from memory,) that the French flag covered the villains of all nations. For some years afterwards the Spanish flag was generally used. Now, Portugal sells her flag, and the greater part of the trade is openly carried on under it. The governors openly sell, at a fixed price, the use of Portuguese papers and flag."—(p. 173.) . . . "When Portugal shall have been persuaded or compelled to desist from this insulting violation of treaty, it is but too probable that Brazil will step into her place."—(p. 175.) . . . "When Brazil shall be induced to surrender the traffic, it is not improbable that it will be transferred to Buenos Ayres, or one of the many remaining flags of South America; then to Texas; and when we shall have dealt with all these, and shall have wrung from them a reluctant engagement to renounce the iniquity, we shall still have to deal with the United States of North America."—(p. 176.)

It is very evident, that if it were even conceded to be possible to suppress the slave-trade by treaties, and colonies, and cruisers, the end could only be attained by a general confederacy of all the nations that can or may be engaged in it. Such a confederacy, Mr. Buxton shows, very plainly, to be in itself an impracticable chimera:

"To touch upon one only of the many difficulties which lie in the way of a universal confederacy for putting down the slave-trade, I ask, how shall we get the consent of North America to the Article of yielding to the right of search? She has told us, in the most peremptory terms, that she will never assent to it; and it should be remembered, that this confederacy must either be universally binding, or it is of no avail. It will avail us little that ninety-nine doors are closed, if one remains open. To that one outlet the whole slave-trade of Africa will rush. Does any one suppose that, even in the space of a half century, we shall have arrived at one universal combination of all countries, for the suppression of the slave-trade? And a delay of fifty years, at the present rate of the traffic, implies, at the very least, the slaughter of eleven millions of mankind. *But let us suppose this combination to have been effected*, and that all nations consent to the four leading articles of the Spanish treaty. *WHEN THAT IS DONE IT WILL BE UNAVAILING.*"—(pp. 177, 178.)

It is, indeed, capable of easy demonstration, both from the nature of the case and from the testimony of experience, that if we could succeed in obtaining the general confederacy of nations, we should be not a step nearer the attainment of our object. Such are the facilities both for shipping and landing slaves, and so vast the extent of coast in both hemispheres, where the operations of the trade are conducted, that all the fleets in the world could not extinguish it.

\* Mr. Sturge estimates the cost of our efforts, to attain this object, at £20,000,000, a calculation which is not excessive.



How slight a check the British cruisers oppose to it is evident from the facts, that only one vessel in thirty is captured, and that the underwriters of Havanna insure slavers for the African voyage at 15 per cent., the risk of capture included. "It is an axiom at the Custom House, that no illicit trade can be suppressed, when the profits exceed thirty per cent." The profits of the slave-trade exceed 150 per cent., after deducting the contingent expenses and risk. We arrive at the same result if we examine the actual effect of their treaties\* which have been obtained, and we believe it would be difficult to point out a single instance where a treaty has been followed by the suppression of the trade on the part of the contracting parties. The treaty with Spain, negotiated four years ago, is perfect in its kind, and leaves nothing to be desired.

During the period that has since elapsed, the importations into Cuba have notoriously and undeniably increased, and are, at the present moment, greater than ever. But to make the case still more evident, we may refer to the History of the British Colony of Mauritius, where, for ten years, the slave-trade prevailed "as plain as the sun at noon-day." Mr. Buxton says,

"Our naval officers acted with their usual energy on the coast of the Mauritius. When General Hall was Governor there, and when Mr. Edward Bryan was the head of the police, every thing possible was done to suppress the traffic, and to bring the criminals to justice."—(pp. 186, 187.)

The slave-trade at Mauritius was finally suppressed, not by the activity of our preventive squadron, but by a system of internal registration, aided by the negotiations entered into with Radama, King of Madagascar, from which island Mauritius was, to a great extent, supplied with slaves.†

\* "The Governor of Cape Coast Castle, in a letter dated 16th Oct. 1838, says, 'My neighbour (as I may call him), De Souza, at Whydak, still carries on an extensive slave-trade; judging by the great number of vessels consigned to him, he must ship a vast number of slaves annually. He declares, and with truth, that all the slave treaties signed during the last twenty-five years, have never caused him to ship one slave fewer than he would have done otherwise.'"—(p. 190, note.)

† "We would not be understood to approve of the entire tenor of the negotiations of Sir R. Farquhar with this sagacious barbarian, and we cannot omit here to express our surprise and sorrow at the exceedingly low tone of national morality which pervades the Rev. Wm. Ellis's recent History of Madagascar, where these transactions are detailed, and which, in our judgment, more than counterbalances the great merits of that otherwise valuable and interesting work. The policy of Sir R. Farquhar was the genuine offspring of that corrupt and unprincipled Indian school in which he had received his political education. A few hints at the facts of the case will justify our censure. Desirous of entering into arrangements with Madagascar, Sir R. Farquhar chose to regard Radama the tributary chieftain of a limited territory, as king of the whole island. The uncommon capacity, courage, and enterprise of Radama explain, but do not justify the selection. In order to assist the chief in subjugating the island, he sent a number of European soldiers to exhibit the mode and effect of military discipline, placed an able and intelligent resident at his court, and finally, as compensation for the relinquishment of the slave-trade, agreed to supply annually, a stipulated amount of arms, ammunition, and military clothing. In

A writer in the last number of the *Quarterly Review*, in an article remarkable equally for its ability and its detestable pro-slavery spirit, observes, that

"Mr. McCulloch concurs in the now common opinion, that the slave-trade can only be suppressed by the great European powers, declaring it piracy to engage in it. Yet no writer has illustrated more successfully than he the futility of all endeavours to prevent the smuggling of goods by severity of penalties; and how the thousands of leagues of African and American coasts are to be watched by cruisers, so as to render capture probable, not to say inevitable, we have seen no attempt to explain."—(*Quarterly Review*, No. 126, p. 371.)

The more this conclusion is investigated, whether by the light of sound theory or of unflattering experience, the more certain it will appear.

There are other important considerations to be taken into the account, which deserve much more than the passing notice we are able to bestow upon them. There is the strongest evidence to show that the British system is not merely useless, but positively injurious. The vigilance of our cruisers has stimulated the slave-trader to employ every expedient to evade capture and confiscation, and has occasioned the introduction of a class of vessels in which every other consideration is sacrificed to *speed*. The end is completely attained, but at an incalculable loss of life, and increase of the horrors of "the middle passage." If the influence of our cruisers has been unfortunate, the other parts of the system have been not less so. The colony of Sierra Leone, maintained expressly to aid the extinction of the traffic, and "which Mr. Wilberforce once described as 'the morning star beaming on the breast of Africa,' has become a charnel-house for Europeans, and a nest of kidnappers and dealers in negro slaves."\* "This colony has cost, from 1792 down to 1830, £3,350,000 in civil expenses, or, together, £5,000,000 sterling, without any one of its objects having been in any respect attained."—*Quarterly Review*, No. 126, p. 871.

The mention of Sierra Leone suggests an inquiry into the fate of those negroes who have been *liberated* from the slave-ships captured by our cruisers. Who can tell what has become of them? We may be told that they have been located in Cuba and Sierra Leone;

short, Sir R. Farquhar instructed a petty but ambitious prince in the *science* of war, and supplied him with new implements of destruction, in order that he might effectually subdue his neighbours, and seize their possessions. This policy, during the life-time of Radama, was completely successful, but the terrible reaction which has since taken place is painfully familiar to our readers. Under his weak but merciless successor, the soil of Madagascar has been drenched in blood, and it is evident that the civil convulsions which rack that unhappy island are, in great part, the consequence of the *unchristian* policy of Sir R. Farquhar, which has, notwithstanding, been dwelt upon by Mr. Ellis, not only without censure, but with applause and admiration. We must also protest against the injurious imputations cast, in his work, upon General Hall, the only honest Governor Mauritius ever had. The reader is referred to the *Anti-slavery Reporter* (*passim*) for the true portraits of their rival Governors.

\* "That the slave-trade has been extensively carried on at Sierra Leone, is a fact which the evidence has unhappily placed beyond the reach of controversy."  
—Lord Goderich's *Official Letter*.

but of the tens of thousands who are said to have been *freed* by our efforts, not a tithe can now be accounted for. Their disappearance from the latter colony can only be explained by the existence of an atrocious system of kidnapping; while there are strong grounds for supposing that those placed under the protection of the Spanish authorities of Cuba, have been absorbed into the slave population of that island. The mysterious fate of these negroes ought to be made the subject of a parliamentary inquiry. To us it appears that the difficulty of disposing of these captured Africans in any satisfactory manner, constitutes another grave objection to the employment of the means now pursued by the government to suppress the slave-trade. If sent to Sierra Leone, they are kidnapped; if to Cuba, re-enslaved; if returned to their native homes, they are placed a second time in the very jaws of destruction. If placed in security in our own free colonies in the West Indies, the greatest disadvantages would result to the christian and rapidly improving population of those islands, by the continual infusion of large numbers of heathen and uncivilized negroes: in addition to which, the latter would necessarily be placed in a state of apprenticeship, (*a West India apprenticeship*.) and thus the pro-slavery feelings and despotic habits of the whites would be perpetuated.

From a calm review of these facts and considerations, we are compelled to adopt the conclusion, that the system pursued by the British Government to put down the slave-trade by the "strong hand," *has totally failed*, and that, from the very nature of the case, *it cannot possibly succeed*. Although we have taken a wider survey of the question than that occupied in the more detailed argument of Mr. Buxton, yet the above result might be quoted in equally strong language from his pages, and it is, therefore, with some surprise that the reader, on opening his book, will, in the very introduction, stumble on the following passage:

"I do not underrate the value of our maritime exertions." (Mr. Buxton has demonstrated that value to be *nil*.) "I think it may be good policy, and, in the long run, true economy, to multiply the number of our vessels, to do at once and by a blow all that can be done in this way; to increase our expenses for a few years, in order to escape the necessity of incurring cost, not materially less, for an indefinite period, &c. &c."—p. vi.

We confess we are quite unable to explain Mr. Buxton's disagreement with himself, nor can we understand how it comes to pass that he entertains, upon the same subject, convictions diametrically opposed and contradictory. We lament this inconsistency, while we thank him heartily for the flood of light which he has thrown on this deeply important question, which, so far as we know, he has been the first to bring under public discussion. For our own part, we have come to this investigation with the sincere desire to look the truth full in the face; and such is our conviction of the inherent unsoundness of the system hitherto pursued by the British Government, that we are prepared to advocate its discontinuance, and that the nation should rely in future on a class of remedial measures altogether different in their principles and nature.

We had hoped to have made some compensation to the reader for

the painful details we have just concluded, by the exhibition of those brighter prospects which are, as we trust, dawning on Africa and on mankind, as the result of the peaceful and moral agitation in this country, in France, and in the United States, which has for its object the destruction of the twin monster, slavery and the slave-trade.\* The examination of this subject would have brought into view a gloriously redeeming feature in the otherwise hopeless narrative of British efforts—efforts prompted by pure intention, and sustained with unabated perseverance and costly sacrifice, in a manner worthy of a generous and great people. Such noble intentions can never wholly lose their effect, and in the moral influence of the abolition of slavery in the British colonies, we see an irresistible power, which will ultimately crown our efforts in the struggle with success and triumph.

We are compelled by the length of our previous remarks to defer this interesting discussion, but we feel it to be due to Mr. Buxton briefly to notice the plan which he has formed for the suppression of the slave-trade, and of which he speaks in terms that are calculated to inspire sanguine expectation. He has contented himself with giving us a few hints of its leading principles, having, for the present, reserved the details for the consideration of Her Majesty's government. "It is for them," he observes, "to decide how far they are safe, practicable, and effectual." We think Mr. Buxton has not adopted the best course. We doubt the competency of government to come to a right decision on such a subject. If Mr. Hill had submitted, in the first place, his plan for a uniform penny postage to the Postmaster-General and Chancellor of the Exchequer, who can doubt that they would have pronounced it neither "safe, practicable, nor effectual?" There is no ordeal like that of public discussion. Then every philanthropist, every merchant and man of science, every traveller, brings his reasoning powers to bear upon the question; each contributes experience and facts; and thus, by the simplest process, a mass of data is collected, from which the true conclusion is easily and almost infallibly deduced. No government, however honest and however able, is competent to perform the function of thinking for a free and intelligent nation. Mr. Buxton will gain nothing but unnecessary delay by withholding his views from the public. He states plainly, however, that his plan is widely different from that hitherto pursued; "while no reasonable expectations," he observes, "can be entertained of overturning this gigantic evil through the agency and with the concurrence of the civilized world, there is a well-founded hope, amounting almost to a certainty, that this object may be attained through the medium and with the concurrence of Africa herself." (pp. 191, 192.)

\* "The fundamental Resolutions of the British and Foreign Anti-slavery Society assert, 'that the extinction of slavery is the *only* means of annihilating the slave-trade.' . . . That this declaration is true, in fact, is evident from reason and experience. Slaves will be the subjects of trade as long as they are held as slaves. The domestic slave-trade of the United States, almost rivalling in extent and cruelty the African slave-trade itself, is an existing proof that the traffic in men, however discouraged, will be perpetually reproduced, so long as slavery is permitted to exist."—*Leeds Mercury*, June 1, 1839.

He discovers the origin and the root of this gigantic evil, in the spirit of commercial enterprise and the thirst for gain, and that, not only in the breast of the luxurious and civilized European, but of the barbarous and unlettered African.

"The African has acquired a taste for the productions of the civilized world. They have become essential to him. The parent, debased and brutalized as he is, barters his child; the chief, his subject; each individual looks with an evil eye on his neighbour, and lays snares to catch him, because the sale of children, subjects, and neighbours, is the only means as yet afforded by European commerce for the supply of those wants which that commerce has created. To say that the African, under present circumstances, shall not deal in man, is to say that he shall long in vain for his accustomed gratifications. The tide thus pent up will make its way over every barrier. In order effectually to divert the stream from the direction which it has hitherto taken, we must open another, a safer, and a more convenient channel. When we shall have experimentally convinced the African that it is in his power to obtain his supplies, in more than their usual abundance, by honest means, then, and not till then, we may expect that he will be reconciled to the abolition of the slave-trade."—p. vii.

It is evident, then, that the leading idea of Mr. Buxton's plan is to substitute an extensive legitimate commerce for the present piratical and inhuman traffic. He has devoted an entire chapter, which will be read with interest and delight, to the delineation of the agricultural and commercial advantages of central Africa, and has shown, from the value and variety of its products, the fertility of its soil, the number and character of its population, and its vast means of internal navigation, that, in natural wealth and resources, it is the richest and most prodigally endowed region of the world. All considerations of this kind favour his theory; but we must confess, that the conjectural means which occur to us of carrying it into effect, are surrounded with difficulties and objections. Mr. Buxton has himself indicated the danger of fostering the domestic slave system of the country. We would ask, too, how he would prevent mercantile establishments from supplying resources to the enemy, like the colony of Sierra Leone. Trading men will deal in marketable articles; and on the coast of Africa, almost the only articles in demand are rum, gunpowder, muskets, trinkets, and "coast goods," all articles of barter for slaves. The *legitimate* trader, it is greatly to be feared, would become the banker and mercantile agent of the slave-dealer, and thus multiply his facilities and means. We are inclined, also, to doubt whether it be possible to turn either civilized or uncivilized man from his vicious courses by an appeal to his selfish feelings. We grant that man-stealing and slave-holding originate in the lust of gain; but the lust of power, the habits of violence and rapine, are soon drawn into the alliance, and perpetuate the wrong, even when its parent, mammon, has changed sides, and taken arms against his own offspring. If Mr. Buxton will prove to a slave-holder—no difficult task—that his interest would be served by emancipation, he will find that he is as far as ever from gaining a convert to abolition. The devil is not so short-sighted as to have only one string to his bow. His favourite "domestic institution" is bound to the hearts of men by many ties as strong as that of pecuniary interest.

Mr. Buxton considers his plan a necessary preparative for the introduction of Christianity. "Christianity," he observes, "has made but feeble inroads into the kingdom of darkness, nor can she hope to gain an entrance where the traffic in man pre-occupies the ground." (p. xi.) "Africa is indeed encircled by an effectual barrier against the entrance of commerce, cultivation, and Christianity. That barrier is the slave-trade." (p. xiii.) If we concurred in these sentiments, we should give up the salvation of Africa as a lost hope; but we entertain far different views. With Mr. Buxton, we look for great things to be performed in, by, and through Africa herself; but the leavening and regenerating principle must be, not *mammon*, but CHRISTIANITY. If the principles of our holy religion are true, and its promises sure, not even the slave-trade, gigantic monster as it is, shall prevail against it or prevent its progress. A missionary movement on behalf of Africa is already apparent in the negro churches of Jamaica and British Guiana, and constitutes one of the most interesting developments of the great measure of emancipation. May we not exclaim, "The dawn of the morning is seen amidst the gloom; the Sun of Righteousness is even now rising upon the land of darkness, and violence, and blood, with healing in his wings. Soon may righteousness flourish, to be oppressed no more for ever! Soon may Ethiopia stretch out her hands unto God!"

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*The True Dignity of Human Nature, or Man viewed in relation to Immortality. By William Davis, Minister of the Croft Chapel, Hastings. Second Edition. 18mo. London: Ball, Arnold, and Co.*

THIS little book supplies another refutation of the slanderous assertion so often reiterated by high churchmen, that all dissenting authors are silly and uninformed. The very subject of this essay bespeaks a mind addicted to a course of reading and reflection alike honourable to the head and heart of the writer. The present edition is the second, the original work having been composed, we believe, during an intermission of the author's accustomed pastoral duties, occasioned by indisposition. In fact, the circumstances under which dissenting authorship is usually conducted, are in themselves enough to bespeak a large measure of indulgence. What the exigencies of the times, or a strong sense of duty impel a nonconformist minister to prepare for the press, is commonly got up amid pressing calls upon his attention of the most diverse and perplexing nature; and not unfrequently is it the case that the repose of the sick chamber is invaded—the languor of disease is made to give way, before his ardent desire to do good with his pen when forbidden to do so with the living voice. How different this from the literary *cursus* of the Bishops of another order—the favoured prelates of the establishment! They, to the advantages of a university education, accessible and invaluable libraries, and all the appliances of learning, superadd the abundant leisure which admits the transcription of a single sermon *thirty* times before its delivery, with a view to elaboration and polish. This the late Dr. Jebb, Bishop of Limerick, is said to have done in the life of that prelate recently published. Most of the works of

dissenters must be considered as mere abortions in comparison with the fruit of the protracted gestation of the learned bishop.

Notwithstanding, however, the disadvantages of Mr. Davis as a nonconformist author and minister, his book is not a common book. It has less of the *ad captandum* than many of the religious works which the press is daily giving to the world, but possesses much sterling worth. The style is grave, simple, and dignified, and in keeping with the dignity of the subject; but "neither intensive enough nor gorgeous enough, nor even ornate enough," it may be, for the tawdry or exaggerated taste of the day. We recommend it, nevertheless, as a model to our young authors and preachers. There is about it much of the earnestness, solemnity, and unction which we like to see employed in handling divine truth.

We seek not for blemishes, but we cannot pronounce our author immaculate. We do not think the criticism on Matt. xvi. 26. on pages 39—42, a happy one. We cannot but conclude that what is called the spiritual interpretation of  $\psi\chi\chi$  is at variance with truth and the spirit of the passage. No one knows better, and none will more readily admit, than the respected author, that the inquiry, when translating or interpreting holy writ is, not what is degrading or otherwise, but what is correct. Is life or soul then the *true* meaning? and that ascertained, we put it to the author, does not this rendering "life" throughout the whole passage furnish an *a fortiori* argument in favour of the inappreciable worth of the soul (as in fact the note D. from Taylor admits) which the other rendering wants?

The nature of this little work is sufficiently expressed in the title page. We have not space for an extract or analysis, which we should have been happy to have given. If it be fair to judge from the author's book of his usual style of oral instruction, we should say it is intellectual, practical, and devout, and eminently adapted to inform the mind, improve the heart, and sanctify the life.

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### CRITICAL NOTICES.

*The Practical Works of Richard Baxter, with an Essay on his Genius, Works, and Times, and a Portrait. Four Volumes, Imperial 8vo. London: G. Virtue, Ivy Lane.*

LITTLE was it imagined by the persecuted presbyterian Baxter, when he wrote these works, and as little was it expected by his enemies when they harassed him with informations, fines, and imprisonment, that he would occupy such a commanding place in the esteem of posterity as that which he now holds, and that justice would so soon be done to his name, character, and labours. Experience is often at variance with the statement of the first Psalm, as to the condition of the deserving and the unworthy in the present life, for the ungodly are frequently seen flourishing like a tree planted by the rivers of water, while the storms of misfortune toss the pious and the just to and fro like chaff before the wind. The arrangement has often given rise to a severe mental struggle, between faith asserting the rectitude of the divine conduct and the goodness of the divine nature, and reason ready to reflect upon the Almighty for the evils incident to virtuous morality, from which the vicious and the undeserving are in many instances exempt. But there is not only a reward for the righteous provided in another world in the retributions of providence, but an ample justification has been dealt out to them in this, after they have ceased from their labours and entered into rest. Time has vindicated their character, asserted their



integrity, and avenged their wrongs; the names of those who have defamed and opposed them have been "forgotten in the city where they have done this," or only remembered to be stamped with merited opprobrium; while to their victims the promise has been fulfilled, "I will make thy name to be remembered, and thy praise in all generations."

Of no one in the church has this been more fully accomplished than with reference to the "unearthly" Baxter—a phrase justly applied to him by his latest and best biographer, Mr. Orme. The powers of the earth frowned upon the man whose sanctified mind, holy life, and self-denying labours now command the reverence of the christian world; the judgment of impartial posterity has not approved either the sayings or the doings of those whose ecclesiastical prejudices blinded them to the rare genius and radiant piety of the nonconformist; the reproach which the spiritual despots of the time sought to attach to the Kidderminster divine has long since been wiped away, and men of all parties have hallowed his memory as one of the most profound casuists and mighty champions of practical godliness the world ever saw. He had the pen of a ready writer, and spoke and wrote the convictions of his mind with as much boldness as facility. Perhaps there is no man who has received such public testimonies from diverse quarters in his favour, Dr. Johnson, Dr. Chalmers, Robert Hall, and Bishop Wilson, and richly he deserved it. His was a lofty spirit and an ardent mind, but though zealously affected for the truth, his zeal never betrayed him into faction or enthusiasm. In the stormy scenes through which he passed, he witnessed a good confession, and both as a Christian and a patriot the name of Baxter is without spot.—The publisher of this cheap yet handsome edition of his Practical Works deserves well of the public, and we hope will be sufficiently remunerated for his spirited undertaking by an extensive sale.

*Hoary Head and the Vallies Below; by Jacob Abbott. London: Hamilton, Adams, and Co. Wightman and Hodson. 1838. pp. 264.*

MR. ABBOTT is one of those authors who writes with a rapidity with which reviewers, amidst the numberless calls for their labours, cannot keep pace: an evidence that their works have a circulation, which does not need the aid of the periodical press. The little work before us consists of fictitious narratives respecting the inhabitants of the vallies beneath Hoary Head. These narratives are distinguished by the author's agreeable mannerism, by great ability in the delineation of character, by an intimate acquaintance with the scenes of domestic life, and by a talent of viewing them in the light of Christianity. This small volume is admirably adapted to make us acquainted with rural life in America. The following conversation between a father and mother subsequently to the recovery of a lost child is fairly worth the price of the book. The wife begins,

"Husband, I believe, I was very wrong last night, I ought to have had more faith."

"Not more faith," said George, "but more submission."

"Why;—I mean I ought to have believed that God would take care of our dear boy as you did."

"No," said he, "I had no reason to believe that God would save his life;—and I did not, in fact, really think that we should ever see him again."

"How could you be so quiet and calm then?"

"I felt willing that God should do as he pleased."

"There was a pause. Mary had imagined, that it was her duty to believe all the time that Fergus was in no danger; but George explained to her again, that true submission to the divine will, will make us easy,—not by creating a delusion that the objects we love are certainly *safe*,—but making us willing to leave them entirely in God's hands when *we know they are in danger*.

"But that is very hard," said Mary.

"It depends on circumstances."

"What circumstances?" said Mary.

"It is hard if the heart is wrong,—but if the heart is really right towards God, it is very easy."

*Fisher's Drawing Scrap-book for 1840. With Poetical Illustrations by L. E. L. and Mary Howitt. Elegantly bound, with Thirty-six Engravings. 4to. London: Fisher, Son, and Co.*

THIS highly attractive annual was, for nine years, edited by that truly poetical and fascinating writer, Miss Landon. Her marriage and subsequent removal to the coast of Africa, did not break her connexion with this publication; but, alas! the sudden stroke of death severed it, so that the ship which brought the first instalment of her poetic contributions to this store of art and song, brought also the sad tidings of her decease. The last poetical compositions of that gifted lady, therefore, enrich this volume, together with a beautiful portrait, and a deeply interesting critique on her character and writings, by William Howitt.

There is a melancholy interest attached to those eight pieces, some of which are extremely beautiful, particularly some stanzas on the Portrait of Lord Byron, which are too long for citation in our crowded pages. We must make room, however, for the following impressive lines on "Kate is crazed."

— "It is a fearful thing to live, yet be  
That which is scarcely life—the spirit fled—  
Death at the heart—our nobler self is dead—  
The reasoning and responsible, while we  
Live like the birds around, unconsciously.  
God! in thy mercy, keep us from such doom;  
Let not our mind precede us to the tomb!"

We congratulate the spirited publishers of this choice book, that they have obtained the services of so gifted an editor to succeed poor L. E. L. The versatility of Mrs. Howitt's talent for metrical composition, and her powers of gay and thoughtful sentiment, are strikingly displayed in her poetical illustrations of the thirty-six exquisite landscapes and portraits which adorn this volume.

The typographical and decorative character of this Scrap-book is very elegant, and while we believe that it is one of the cheapest, it is one of the most tasteful of that order of books which now seem to be a necessary appendage to the table of every well furnished drawing-room.

*The Congregational Calendar and Family Almanac for 1840, being Bissextile, or Leap Year. Compiled pursuant to a Vote of the Congregational Union of England and Wales. 12mo. pp. 120. London: Jackson and Walford.*

OTHER denominations have possessed now, for a long period, a year-book, conveying to the members of their body an annual account of persons, institutions, &c. connected with them. Never, till the present spirited publication was undertaken by the Congregational Union, was there an attempt made to bring together, in one cheap book, that class of information which ought to be interesting and useful in our churches. The present Calendar supplies that desideratum, and fully realizes our expectations of its valuable contents. Besides a collection of national and scientific intelligence like that which made the *The British Almanac* so acceptable and useful, this has nearly fifty pages exclusively devoted to denominational intelligence. These are occupied by our Declaration of Faith; Sixth Annual Letter; Congregational Unions of England, Scotland, Ireland, &c.; Colonial Missionary Society; Societies for the spread of the Gospel; County Associations; our Colleges and Schools; the Congregational Library; Board; Chapel Fund; list of Independent Chapels in London; Fund Board; Sketches of new Chapels; a list of Chapels erected and enlarged; Ordinations, Settlements, and Obituaries of Ministers; besides a large collection of miscellaneous information. It is beautifully printed, and embellished with six wood engravings of new chapels. As a whole we regard it as very creditable to the Committee of the Union, its Editors, and Printer. We hope that as it is remarkably cheap, every respectable family throughout our denomination will possess themselves of this directory.

## THE EDITOR'S TABLE.

British India in its Relation to the Decline of Hindooism and the Progress of Christianity, &c. By the Rev. William Campbell, Missionary to India. 8vo. London: Snow.

The Congregational Calendar and Family Almanac for 1840, being Bissextile, or Leap Year; compiled pursuant to a Vote of the Annual Assembly of the Congregational Union of England and Wales. 12mo. London: Jackson and Walford.

The Congregational Lecture, 1839. On the Relation between the Holy Scriptures and some parts of Geological Science. By John Pye Smith, D.D. F.G.S. London: Jackson and Walford. 8vo.

Special Religious Services improved and vindicated. By the Rev. Thomas Milner, A.M. Minister of King Street Chapel, Northampton. London: Ball, Arnold, and Co. 8vo.

National Establishments of Religion, considered in connection with Justice, Christianity, and Human Nature. By John Taylor. London: Smallfield and Son. 8vo. 1839.

Sermons on Faith and Practice; delivered by the Rev. George Clayton, at York Street Chapel, Walworth. London: Ward and Co. 8vo.

Notes on South African Affairs. By W. B. Boyce, Wesleyan Missionary. London: J. Mason, Paternoster Row. 8vo.

Memoir of Mrs. S. L. Taylor. By Lot Jones, A.M. New York. London: Whittaker and Co. 12mo.

The Miracles in Egypt; Sketches of Socialism; and other Poems. By George Beddow. London: Hamilton, Adams, and Co. 12mo.

Narratives of Revivals of Religion in Scotland, Ireland, and Wales. London: Whittaker and Co. 12mo.

The Question; Will Christ's Reign, during the Millennium, be personal? answered from Scripture. By Charles Morrison, Belfast. London: Hamilton, Adams, and Co. 12mo.

Biographical Varieties; or, Memoirs of eminently Pious Men. By J. Whitecross. London: Hamilton, Adams, and Co. 18mo.

Geography of the Bible. London: Religious Tract Society. 18mo.

Memoir of Mrs. S. L. Smith, late of the Mission in Syria. By E. W. Hooker, of Bennington, Vermont. London: Religious Tract Society. 12mo.

The Council of Trent; comprising an Account of the Proceedings of that Assembly. London: Religious Tract Society. 18mo.

British Quadrupeds. London: Religious Tract Society. 18mo.

Transplanted Flowers; or, Memoirs of Mrs. Rumpff, and the Duchess de Broglie. By R. Beard. London: Whittaker and Co. 16mo.

Reminiscences of past Experience. By Mrs. G. Soper, late of Plymouth. London: Darton and Clarke.

Christian Lyrics; or, Select Poems on New Testament Subjects. Religious Tract Society. 18mo.

Self Defence; a Sermon preached at Cambridge Chapel, Hertford. By Anthony Isaac. 12mo. London: Jackson and Walford.

Socialism, its Moral Tendencies; a Second Lecture delivered in the Baptist Chapel, Leeds. By John Eustace Giles, Minister. 8vo. London: Simpkin, Marshall, and Co.

## LITERARY INTELLIGENCE.

Nearly ready for publication, in two volumes 8vo. "Discourses on special Occasions," by the late Rev. Dr. McAll, of Manchester, with a Sketch of his Life and Character, by the Rev. Dr. Wardlaw.

The Shield of Dissent; or Dissent in its Bearings on Legislation, especially on 'The Lord's Day;' National Education; Public Documents; Religious Taxation, &c., with Strictures on Dr. Brown's Work on Tribute. By Edward Swaine.

## TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

### MEETING OF THE CONGREGATIONAL UNION AT BIRMINGHAM.

#### SECOND DAY'S CONFERENCE.

THURSDAY, OCT. 10.

The meeting resumed a few minutes after nine in the School-room at Carr's Lane.

The Rev. Dr. RAFFLES having taken the chair, observed, that it had been suggested by several gentlemen, and they all would feel how desirable it was, that, in connection with their deliberations, they should have a special prayer-meeting; but it appeared almost impossible to secure the necessary time for such a delightful service. Instead of this, however, it was proposed to commence the business of the day with a somewhat more extended devotional exercise; in conducting of which he intended to call upon several of their senior brethren, whom he was happy to see present, to engage in prayer.

After singing and reading the Scriptures, the Rev. Messrs. Weaver of Shrewsbury, Elliott of Devizes, and Aston of Buckingham, successively approached the throne of grace on behalf of our churches, our country, and the world.

The CHAIRMAN then delivered a short opening address, congratulating the meeting on their settlement of the principle on which their Home Missionary structure was to be reared—an agreement which he described as the most perfect and entire that he had ever witnessed.

The meeting proceeded to discuss and settle the details of the proposed plan, but as the alterations suggested were often merely critical, and not such as materially affected the general arrangement of the plan, we shall not attempt to report all the passing observations that were made, but only to secure those important sentiments which the respective speakers delivered in the course of the debate.

The first point that called forth discussion, and on which a long debate took place, was the heading, "*Home Missions, the Work of Churches as Churches,*" and upon this title, and the principle it involved, the discussion turned.

The Rev. J. A. JAMES spoke as follows:—Mr. Chairman and Gentlemen,—We have now arrived at another very important point in the discussion,—perhaps a point that will test our unanimity a little more severely than the ordeal to which it was brought yesterday. I have no doubt, however, that the question will be discussed with the same good feeling, as was that of yesterday, and upon which we came to so delightful a decision. But proximity does not always produce sameness of opinion or conviction, for it happens that my neighbour, Mr. East, and myself are at issue on this point. To me, Sir, I will confess that this feature has presented itself as second only to the great principle of the whole plan in interest and importance; and I am convinced, that upon this much of the efficacy of that plan depends. I have long been of opinion, Sir and brethren, that churches as churches, or the church as the church, has been too much overlooked in what has been carried on for the spread of Christ's kingdom in the world. I do not mean, Sir, to contend for the principle that the church ought to refuse the contributions of the world, for we know, in many cases, how "the earth helps the woman." But it does appear to me that we are called upon by the times in which we live to give the church of Christ that prominence which it is entitled to bear in all that is doing for the diffusion of christian knowledge in the world, and for the setting up of the kingdom of the Redeemer. The church has not yet, in my judgment, taken the proper position.

It will be seen, in the long run, that with her the strength of the cause will principally be found. Excitement, Sir, cannot always be kept up as it has hitherto been; we must come to principle and to conscience; and where are principle and conscience to be found in connection with the cause of Christ and the spread of truth but in the church? The sooner we can call out the church to this duty the sooner shall we be more efficient than we have ever yet been in the advancement of true religion in the world. With these general remarks, Sir, I would go immediately to the plan. The principle contained in the title, to my judgment, is satisfactory in this point; that we can carry on this scheme effectively only through the instrumentality of the churches, because we are to call out, it seems, a certain portion of lay agency, and we are to judge of the qualifications for this lay agency. Now to whom does this duty belong? Who are to judge of the qualifications of individuals to be employed in promoting the cause of religion? I think it belongs to the churches with their pastors. I was delighted to observe the zeal which was manifested yesterday for the spread of our own distinctive principles. But is there not an apathy in the minds of the members of our churches upon this subject? If so, this is not a matter of small consequence with us. We have already acknowledged that our distinctive principles supply the best means of spreading the great truths of salvation. I don't wish, Sir, that zeal in our own churches should be a mere *esprit de corps*, for that is a term which I do not like to apply to the spirit of the christian church; but, Gentlemen, we want denominational zeal in our churches, (cheers,) and never, till our churches come up to their principles, and feel the importance of them, will they be as efficient as they might be. Now how are we to acquire this? Bring the interests of your denomination into the churches, and let it be felt by the people that they, in their church capacity, are peculiarly concerned in the spread of those principles. Let this mission then be taken up by the churches. Here is the principle of condensation. Let the whole denomination be endeared in the heart of each individual, and then you will find the principle of expansion called forth; but there can be no expansion till there has been this previous condensation. Now how will the churches get this? By taking up the subject, Gentlemen, and feeling a money interest in it. People always feel an interest in that for which they pay. Instead then of trusting to the precariousness of collections, which we find already it is extremely difficult to obtain, so many institutions there are to occupy the ground already; instead of depending upon these, let us look to a permanent source of supply that shall be at once abundant. (Hear from the Rev. T. East.) I know that "hear," but I say still, that shall be at once abundant and certain. (Cheers.) Now I maintain that nothing can be certain, permanent, without it be felt, by particular individuals at least, to be their bounden duty to support it. Now if all the members of our churches agree to take up this as belonging specially, though not exclusively, to them, Gentlemen, see what would be raised without oppressing any one—raised without interfering materially with any other object. We have, perhaps, 150,000 persons in our denominational churches. Suppose that only one-half that number—suppose that only one-third of that number should subscribe their penny a-week, you have a certain income of £10,000 a-year raised with no difficulty, raised without oppressing any one. If you choose it, you can have congregational collections; for observe, I would not shut out the public. All I contend for is the principle, that the churches, as churches, should undertake this work. Let every member consider it his or her duty to do something for the denomination. How many church members are there who never subscribe one farthing to it! Let this plan be the class penny of our denomination, not, as I said, by a law, except it be the law of custom; but tell your members, as they come into the church, as ours are told, "We have no law to compel you to subscribe to our town mission;" it is not a term of communion; but the members of the church feel it to be their privilege to subscribe to this town mission, and, without a moment's hesitation, they subscribe cheerfully. (Hear.) By that simple plan, as I have said, we

collect from the church £200 a year for the town mission. Now, if that be the case with one single church, I put it to the judgment of the brethren present, what might not be expected from the churches generally? And surely, though there be in a town mission, from its contiguity, something more attractive than exists in a general mission, yet it does appear to me that, with no great powers of rhetoric or logic, we might as completely, and perhaps more effectively, fill the imaginations of our hearers with a general national mission, than we can with a town mission, or a mission in rural districts. Let this plan be pursued, and we shall do more; beyond simply raising the money, we shall do more for our denomination by laying this especially, though not exclusively, upon the judgment and conscience of the members of our churches, than by any other scheme which can well be conceived. In my opinion, much of the efficacy, nay, the practicability of the scheme, depends on keeping this in mind, and bringing it to bear. Institutions are already so numerous that it is extremely difficult to get guinea subscriptions and public collections for them; but go, with this new scheme in your hand, from member to member, and ask for one penny a week, and I think you will have a very large amount, to enable you to carry into effect the plan which is now before you. But this, Mr. Chairman, is a subject of discussion. I wish not to take up more of your time. I have laid my views fully before my brethren, and should be extremely glad to be corrected, if any of them can show me a plan which is more likely to meet the object for which we are assembled.

The Rev. T. EAST:—I shall simply say, Sir, that what I want is, not that the churches should feel themselves exonerated from a very extensive share of influence, but that the phraseology shall be so constructed, that there shall be no damaging of any one article of christian faith in the public mind. I do believe that, if you restrict to the church what is not exclusively its business, you do the church damage in its moral and spiritual character (hear); for bad principles are always sure to work perniciously, and you do the outstanding part of the faithful in Christ, not yet in communion, a serious injury, if you in any way encourage that Sandemanianism and Antinomianism against which all our efforts should be directed.

It was finally left to the Committee to act in compliance with the suggestions thrown out, and to make the necessary verbal alterations.

Article 2, relating to *pecuniary resources*, was then considered and adopted.

The Rev. T. EAST, of Birmingham, rose to move the entire omission of the 3d, relating to *Towns*, on the ground that it would rouse a vast amount of prejudice against the Union. The formation of a church would necessarily follow the gathering of a congregation. The impression on his mind was, that the less prominence they gave to that distinctive peculiarity which seemed to run through the whole of the propositions, the more likely they would be to succeed. (Hear.)

Josiah Conder, Esq. seconded the motion.

The Rev. JOHN BLACKBURN said, it was his firm conviction that it would be greatly detrimental to the interests of religion in this land to strike it out. If the £100,000 to which he had yesterday alluded, had been spent in building spacious chapels in our large towns, there would have been an ingathering of souls and a sending out of the gospel to the villages round, and contributions to the Home Missionary funds and for foreign purposes, to an extent which could never be realised under the old system of confining their operations to villages. In many large towns there was even a greater dearth of the gospel than in the rural districts. For instance, there was a parish in London, which had a population of 70,000, where, however, there was not a single place of worship connected with the Congregational body. It was high time to look out for such places, not only for the sake of the souls of those who were congregated in such masses of ignorance and immorality, but also as mines of great pecuniary and spiritual wealth, which may be made to contribute to the good of the church.

The Rev. Mr. GLYDE, of Bradford, supported this view.

After this Article was passed, a considerable discussion took place on that which relates to the education of the agents to be employed.

The remaining Articles were passed with slight alterations. "*The Congregational Union to undertake Home Missions*," gave rise to a very important and interesting discussion.

The Rev. R. BURLS, of Maldon, said—Mr. Chairman and Gentlemen, without objecting to any thing that has been proposed, I cannot but express my own views and feelings, and I shall do so solely with a view to the prosperity of this important institution. I have come, Sir, upwards of one hundred and fifty miles from a peaceful home, that I might share with you in forming a British mission on Congregational principles. So far we have succeeded. At the same time, Sir, I do see that our way is beset with great difficulties as to the facile movements and success of this institution, if it be fundamentally connected with the Congregational Union. It appears to me that it is not the best way to secure a permanent Society to identify them, for if at any time the Congregational Union ceases to exist, then this British Mission must fall along with it. (A voice, "not necessarily so.") Very well; I am very happy to hear that. Now from what I know of the country, I give no opinion of the Congregational Union—mark that—but from what I know of the county of Essex, I do not augur well for the success of your new institution, if so established. The Congregational Union has some warm friends in that county, others are totally indifferent to it or cold about it, whilst others are its active opponents. The Essex Congregational Union, of which I am the Secretary, is not at all connected with the Congregational Union of England and Wales. On the contrary, some who are the warm friends of our local Union are, I know, unfavourable to the Union of England and Wales. Their reasons I have nothing at all to do with. But on bringing this before them, I am persuaded it would meet with much opposition, and it would greatly tend to impair our own vigour and usefulness, and would also greatly disparage the means that I should hope would, if unconnected with the Union, be obtained in the County of Essex, in favour of your object. Now, Sir, if this objection could be avoided; if the Society could be considered simply as a Congregational Union for British Missions, then I think the following advantages would appear:—In the first place it would be equally denominational; the connection would be, in fact, maintained. In the next place, all churches or associations connected with the Congregational Union for England and Wales would, no doubt, be equally connected with the Congregational British Mission; and then, in the third place, those churches that are now either hostile or indifferent to that Union, would have no obstacle in their way to a connection with this Home Missionary Society for England and Wales, or whatever might be intended. I think you might thus secure every advantage by altering the designation of your Society. I know there is now a connection between the Congregational Union and the Colonial Missionary Society, but I always wished, as an individual, that even that connection had never existed, because it has formed an impediment in obtaining money from many of my brethren for the very important object of colonial missions. It is not because I am unwilling to help you in any way—for I can appeal to my worthy friend (Mr Wells,) that he made his first collection, as your Secretary, in my pulpit, and, perhaps, in proportion to our numbers, no place has done more than Maldon—it is not then because I am hostile, but because I want to have the plan so framed that every thing shall be facile in the movements of this important Society, and because I am anxious that you should receive help from quarters from whence I am sure you cannot receive it, if this institution is built upon the Congregational Union of England and Wales. I am a sincere friend to this Union, none warmer; and my own congregation has been amongst the first in supporting it.

The Rev. J. BLACKBURN:—Allow me to observe, that the objectors to this Union had always asked, "What have you done? If you will do something we will join you. What have you done that is really useful?" Well, now that we



are proposing to do something, that they must acknowledge to be so, are they to turn round upon us and object that we, as a Union, are now attempting to do good? There is no dealing with such men, they must die out, and we must hope better things of their successors.

The Rev. R. BURLS—Those are not the men that I mean; I refer to men whose co-operation it is very important to secure. I could not sit down without expressing my conviction, though I perceive the feeling of the meeting is so general to the contrary, that I will not disturb the harmony of the meeting.

The Rev. J. A. JAMES thought there was force in the observation. As the first resolution now stood, it appeared to him they were altering the very designation of the Congregational Union. It would be strictly denominational if they would say, "That a Society for the support of Home Missions in connection with the Congregational Union be now formed, to be designated" what they pleased. And he would, moreover, propose, that it be designated the Congregational Home Missionary Society. He (Mr. James) confessed that the term British Missions appeared to him vague, indefinite, and cold. There was a warmth, and something that laid hold of the imagination, in the term "Home Missionary Society." And let it not be thought either that, in giving to it this designation, they would be purloining a term which belonged to another Society in a state of consumption, vanishing away; let it not be supposed that we are thus appropriating a term which properly belonged to an already existing institution; for (said the Rev. Gentleman) by calling it the Congregational Home Missionary Society, we shall make the term strictly appropriate to ourselves. For my own part, he continued, I think we ought to have the term "Home Missionary Society." Mankind are, to a great extent, led by names, but if we give up this term, we shall lose the whole charm which the title possesses.

The Rev. J. KELLY, of Liverpool, wished to ask one question. He had certainly understood Mr. Burls, that the great objection amongst his brethren in Essex, to the Colonial Missionary Society, was the circumstance of its being in connection with the Union. Would they not, then, have the same objection, if we form a Home Missionary Society in connection with the Union at all? He really thought gentlemen should recollect that they were indebted to the Congregational Union for the position they held that day. (Hear, hear.) For himself, he could say sincerely, that he should never have felt such interest as he now did in many important objects, but for the Congregational Union. (Cheers.)

An amendment was then moved by the Rev. J. A. James, and seconded by the Rev. R. Burls, embodying their views upon the subject.

The Rev. A. WELLS.—I was going to ask, Sir, is it possible that there is not a voice ready to be lifted up in favour of the Congregational Union of England and Wales? (Hear, hear.) We have been toiling together to secure one common end, and now you propose to snatch away from us the whole object. Do you think, brethren, that this Home Missionary Society will succeed apart from the Congregational Union? If you do, I think you are under a prodigious mistake. The men that will help your Home Missions, Sir, will help your Congregational Union. (Hear, hear.) Why are we to have two organizations, when our Union comprises nearly all the county associations throughout the realm? If they are connected with us for union, let them be connected with us for work; if they are connected with us for love, let them be so for labour. (Cheers.) Ever since this Union has been instituted, the cry has been, "What is it to do?" I struggled, with Dr. Redford, to secure the Colonial Missionary object for the Union. We sent a mission to America; we endured all the gibes of our brethren about that as a wild and strange expedition; we explored the country, and ascertained the necessities of our brethren in the British colonies; and then, when every thing was ripe for the Union to make an effort on their behalf, our brethren contended that we must provide for the colonies society-wise;

and, as is well known to many who are present, we had great difficulty in carrying the present constitution through two committees—I have spent many painful and anxious hours (here the speaker became deeply affected, referring to the sacrifices he had made,) and now, when at last the substantive thing, the Congregational Union of England and Wales itself, not something connected with it, when this is to be put to work for the benefit of our denomination, and through it, of the world, then, at the very point, do you come and say, “No, the Congregational Union shall not exist, or it shall be an organization that shall have nothing to do, and there shall be another organization to which we will give the work!” What is to become of your Union, brethren? Do you really mean to say that, as a body of Christians, you are united for any object but love, and peace, and labour? (Cheers.) Brethren, I will do any thing that you set me to do, but I really do feel, at this moment, as if my child were taken and strangled before my eyes. (Great cheers.) (The Rev. Gentleman was here so much affected, that for some time he was unable to proceed.) My dear brethren, said he, be convinced of this, that if you, who are yourselves the Congregational Union of England and Wales, say that you cannot, you will not, work a Home Mission, as the Congregational Union of England and Wales, it will lead to the final and speedy dissolution of that Union, and I might as well be this day the pastor of my poor people at Coggeshall. (Very cordial cheers, which lasted for some time.)

The Rev. J. A. JAMES said—Mr. Chairman, I speak, I am sure, the feelings of all when I say that nothing has been said in the way of charge against the Congregational Union as the Congregational Union. (Hear, hear.)

The Rev. A. WELLS—My dear friend, (addressing Mr. James) allow me to say that you propose to take away every thing from the Union, when you take away the declaration which says that the Union is the Mission. If so, then I am not its officer—your committee in London are not its committee—you have to begin again. (Hear.) We dissolve from that moment as the Congregational Union, and we become nothing more than a band of Congregational ministers. I will not contend for the exact explicitness of the phraseology of this document, but do let us have the Union. (Hear, hear.) Borrowing the words of our great antagonist, the Congregational Union and entire, not one part Union and the other Mission, but let whatever is Union be Mission, and whatever is Mission be Union, that they may be one entire consolidated body.

The Rev. J. A. JAMES said that was the view he took of it—he had no wish to set up a distinct society; it was merely that he thought there was a clashing between two resolutions, and it had struck him that they might avoid that by giving the Union another name. He was sure his friend Mr. Wells did not suppose that he intended to take this away from the Congregational Union.

After some further explanations between Mr. Burls, Dr. Halley, Mr. Kelly, Mr. James, and Mr. Wells, the Chairman addressed the meeting—Would this meet your views, “That the Congregational Union of England and Wales undertake a Home Mission under the designation of the Home Mission of the Congregational Union of England and Wales?”

The meeting assented, and the resolution was carried amidst loud acclamations.

The Chairman said, he for one was not sorry that the discussion had taken place. It had shown the devotedness of their beloved friend to the cause of the Union; that was one of the securities that they had, that all which they held sacred, was sacred in his breast. (Hear, hear.)

The Rev. J. KELLY moved, “That the Congregational Union shall hold a distinct annual meeting for the transaction of the business of its Home Mission.”

The Rev. R. BURLS explained, that it was through his not knowing this fact, that the difficulty had been so great in his apprehension. If churches might become sharers in the Mission, though they did not belong to the Union, all the

difficulty was in fact removed. He again expressed a hope that he should not be misunderstood.

The Rev. A. WELLS said—My dear friend, I have known you too long to quarrel with you about anything. My only object is to promote the interests of the Union. I shall die happy if this Union survives me. (Loud cheers.)

The meeting then settled the remaining articles of the plan, and then adjourned to Ebenezer School-rooms to dinner.

#### THE DINNER.

At 3 o'clock most of the ministers and laymen who had attended the meeting sat down, as on the previous day, to a dinner provided in the school room, under the superintendence of the deacons of the churches in Birmingham.

On the removal of the cloth, the Chairman proposed "Victoria, Queen of these Realms." (Loud cheers.)

The Rev. ALGERNON WELLS then rose, and said—Mr. Chairman and honoured brethren,—I am exceedingly anxious to take this early opportunity of submitting to you a resolution in which I am sure you will all heartily concur. I have had the honour of negotiating with our beloved brethren, Mr. James and Mr. East, for the reception of this assembly of our Union. (Hear, hear.) From the first moment that it was proposed to their attention they gave the most cordial response to the proposal, and they have now given us such a welcome of hospitality and kindness, that has delighted all our hearts and fallen in with other considerations to complete the gratification and delight of this occasion, which I cannot look back upon without very peculiar emotions of thankfulness to God first, and to my brethren subordnately, and I am satisfied and delighted with every thing in these proceedings, except myself. However many disadvantages may attach to the Independent body, yet, as we say of England, so will I say of our denomination—"with all thy faults I love thee still." I do not know any other community of Christians that could present greater attractions, at the present moment, than our own. I cannot notice the affectionate reception which has been given to us by the pastors and churches of this town, without feelings of the warmest gratitude, not only to our beloved friends who have so generously welcomed us, but to the Head of the Church who has so knit our hearts together in love both for delightful intercourse in private and for harmonious co-operation in our public enterprise to promote the extension of our Redeemer's kingdom; and in departing from this scene of solemn devotion, all who have laboured in it will, I am sure, carry with them to every part of the country a lasting and grateful remembrance of the christian hospitality of their Birmingham friends. He then moved,

"That this assembly is deeply and gratefully sensible of the hospitable, devout, and affectionate welcome given to all who have convened on this memorable occasion, by their honoured brethren, the pastors and churches of this town; and not only offers to them expressions of warm gratitude, but also gives praise to our Great Lord, who has knit together our hearts in love, both for delightful social intercourse, and for cordial co-operation in public efforts for the advancement of His cause. And this assembly assures the friends in Birmingham, that on retiring from this scene of hallowed friendship, those present will carry, to every part of the country, a lasting remembrance of their kindness."

The Rev. DR. FLETCHER, in seconding the resolution, said—Mr. Chairman, my esteemed and beloved brethren,—I never rose on any occasion with more solicitude on the one hand, and more delight on the other; solicitude merely arising from the consciousness that I cannot, by any possible expression of my own, give an adequate utterance to the feelings that at this moment are cherished in my breast, and which I am sure are felt by every individual of this happy fraternal association. (Hear.) With Birmingham, as the esteemed pastor of Carr's Lane, and my other beloved friends and brethren well know, some of

my happiest, and oldest, and most tender associations are bound up, and I cannot but recollect that we are assembled in a place which has been the scene and the centre of very important operations, affecting both the moral and the political, the temporal and the spiritual interests of our country and of the world. (Hear.) Far be it from me to make, on this occasion, the slightest allusion to any subject that by any possibility of comparison or contrast could at all throw a discordant note across our minds; and yet there are some points, happily some points of contrast, between this association and some associations that have been held in this place. And there are points of comparison, too, which, in the contemplation, will present no ground whatever for dissatisfaction or regret. Birmingham has very recently been the scene and scene of highly important meetings for the advancement of science; and I have had the pleasure of hearing many references to those recent meetings. Any town and every town in the empire must feel itself honoured by meetings of associations relative to science, and therefore relative to the interests of the country; but we have met, Mr. Chairman, on this occasion, without vain-boasting or unwarrantable comparison; we have met for far higher and more important results than literature, with all its refinements, and science with all its discoveries can contemplate. To have been in any way connected with a movement that shall give union, and stability, and consolidation, and future success to the Congregational Body of the united kingdom, is, I think, a matter on which we shall reflect to the latest period of our lives, with devout as well as grateful remembrances. The first movements of the Baptist Missionary Society had a very close connexion with Birmingham, and I well remember that at the first meeting of the most influential friends of that body, held in Birmingham, not £20 was the amount collected for that object. You all know what were the after results—how it extended, and what has been the effect of that meeting of your Baptist brethren in this town. We are met to represent the Congregational churches to a very large extent throughout our kingdom. It is, indeed, matter for gratitude that we have thus far succeeded. If nothing else had been done but that it had brought us together to cause such a union of heart and head, I may say judgment and feeling, in relation to the object, the principles to be adopted for attaining the object, and the plan for carrying into effect the operation of these principles, all this is in itself matter of the highest satisfaction to our minds; and recollecting what our friends have done in this place to facilitate this meeting, and remarking what substantial expressions they have given to their kindness and regard, we must all feel that they are entitled to our special and thankful acknowledgments. (Cheers.) To have met as we have for two days beneath this roof, to have shared in their kindness and hospitality here and amongst their various friends who have welcomed us to their fire sides, their homes, and their hearts, with the same feeling and the same affection, will endear Birmingham to our hearts as long as we live. (Cheers.) And I hope other large towns in our country will have similar meetings, and that I shall have the privilege once more, Mr. Chairman, of transacting with my friends in the north,—and I should delight to do so,—the business connected not merely with the county association of Lancaster, but with the general Union of the Congregational churches throughout this country. I rejoice to have witnessed the harmony, zeal, and affection which exists among the churches in this place, and I hope that when we meet again in this large, and influential, and populous town, we shall find other churches planted, (hear) other pastors presiding over such churches, (shall I say with equal?) with no less efficacy, and, by the blessing of God, power and usefulness, than my brethren before us this day; and I hope that there will be from this meeting an impulse given that shall raise churches in other large towns, as well as in the villages of our empire. And let me say, Sir, I hope *poor London*, as it has been termed, will not have to be ashamed of its Metropolitan Building Fund. When connected, as it ought to be, with our churches, I hope it will then have a power and efficacy which it never can have as a mere association, and become

a part and parcel of the Congregational Union, built upon the solid foundation of our churches, their discipline, their principles, and their objects. (Cheers.) I have great pleasure, Sir, in seconding the resolution, and in responding to all the feelings of affection and brotherhood which my esteemed friend has expressed.

DR. REDFORD, of Worcester, and the Rev. THOMAS SCALES, of Leeds, having supported the motion,

The Chairman wished to make one observation. If Birmingham were permitted to monopolize this autumnal meeting, it would not be their fault in Liverpool. Mr. Kelly, he had no doubt, would join him in saying so. (Cheers.)

The resolution was then put and carried by an unanimous show of hands.

JAMES JAMES, Esq. in returning thanks, spoke as follows:—It really would ill become me to occupy the time of this valuable meeting long. All that we have had to do in this business, my duty and that of my friends around me, has been "to serve tables," and in doing so we have only manifested that christian hospitality, which is enjoined upon us by very high authority. If our arrangements have conduced to your comfort, we have our satisfaction and reward in the gratification, which the knowledge of that fact affords. I am sure we should not feel justified in withholding from you the fact, that you are indebted to the well-directed taste and zeal of a lady for much of the comfort which you have found. (Cheers.) I can assure Dr. Raffles and our Liverpool friends, such has been our enjoyment, that although we should be quite prepared to repeat this hospitality at any given period, we should not feel justified in monopolizing it, but feel confident that your next meeting will be held in Liverpool. (Loud cheers.)

The Rev. T. EAST then said—Mr. Chairman, My christian brethren, I rise not so much to receive the vote of thanks which you have presented to us, as to express my thankfulness to God and to you that you have come amongst us. I consider that you have been the means of conferring a very high honour on the town of Birmingham and your christian brethren residing in it, and therefore, if you will be kind enough to accept in return for your thanks my warm thanks for your presence, this shall close that part of the little speech that I have to make. The Rev. Gentleman then referred, at considerable length, to Spring Hill College, recently established at Birmingham,—a subject which had before excited considerable interest, and detailed to the meeting its present position and prospects. He concluded by expressing his regret that there was no chance of their meeting again in Birmingham, at least for some time.

The Rev. J. A. JAMES, in acknowledging the vote of thanks, said—With regard to myself, I really, Mr. Chairman, rise before you and my honoured brethren, with some feelings of shame. When the honour of having the first provincial meeting of the Congregational Union was offered to Birmingham, it was, I must say, received with some reluctance on my part. Not, Sir, that I did not appreciate the value of that distinction; not, I hope, that I am wanting in hospitality—I must, indeed, be a miserable dupe of self-delusion, if, whatever might be my faults, that, at least is my besetting sin—but it did occur to me that either the brethren would not have been induced to come here in such numbers as to make it an efficient meeting and a fair representation of the body, or, that they would come in such numbers that we had no means whatever of entertaining them. Now I am delighted that I was mistaken in both these suppositions; first, that there are such numbers here, exceeding all the anticipations which I had formed; and next, that my good friends of both congregations—for to them the credit is due—have exerted themselves, I may almost say, for days preceding the meeting, to get things ready for you, so that I hope none have been turned out houseless, supperless, or bedless. (Cheers.) Well, now, my dear friends, I do rejoice with all my heart to see you here. My brother Wells will, I am sure, sympathize with me—(The Rev. Gentleman here seemed deeply affected)—if there be a little overflow of feeling. (Cheers.) Oh that, with his feeling, I had but the intellect with which that feeling is

associated. Brethren, five and thirty years acquaintance with Birmingham have only tended to endear, not only the town and its inhabitants, but all my beloved brethren, who from year to year have come to Birmingham, on many occasions, and acted with us in the various works of faith and labours of love that we have been honoured and privileged to carry on here. (Cheers.) But there are not five and thirty years more left for me. (Hear.) The Rev. gentleman then went on to say that he had rendered his humble assistance to many of his brethren in pleading for various objects, but that he must in future decline to do so; he must devote his remaining energies to his own congregation. He rejoiced, however, to see younger, and holier, and abler, and healthier men than himself rising up to carry on the cause when his head would be beneath the clods of the valley. "I rejoice," said he, "especially in the existence of the collegiate institution to which allusion has already been made, and others of a similar kind springing up in different parts of the country. These, Sir, are the hopes of our denomination. May God prosper them, and continue to shed his gracious influence upon the churches by which they are supported, the tutors by whom they are conducted, and those who are entrusted to them. It is, I may say, in consequence of the connection which I feel it to be my honour to bear with such institutions, Mr. Chairman, I am becoming garrulous, for, as I said, I am becoming old; but bear with me one moment, while I express—O I cannot express—the feelings of my heart at this moment, the joy of which I am conscious, while I feel myself surrounded with brethren whom I love, and by whom I am vain enough to think, Sir, I am loved; and certainly, if it be so, that I am approaching the twilight of my ministerial career, the meeting that has been held on this occasion will to me, Sir, be the star of my evening. May God bless us, and whether we meet in Birmingham, in Liverpool, or in London, may we all meet at length in a better place than they all, where we shall meet, not you merely, Sir, though so glad am I to see you and to meet you here, my beloved and valued friend, but meet the Master whom we all serve and may we hear Him say, 'Well done good and faithful servants; enter into the joy of your Lord.'"

The Chairman having vacated the chair, it was taken by the Rev. Dr. Redford, when

The Rev. T. EAST rose, and spoke as follows;—My christian brethren, I have now a motion to make which I have not the least doubt will be passed with universal acclamation!—

"That this assembly is most deeply indebted to their honoured President for the ability, courtesy, and firmness displayed by him in conducting its proceedings; and offers to Dr. RAFFLES the most cordial assurances of the gratitude and affection it cherishes towards him."

Now in this resolution, continued the Rev. Gentleman, I have no doubt we shall all most cordially concur. Without presuming to occupy more than a small portion of your time, for I am not possessed of that happy knack of hitting off the strong feelings of the heart which some other of my brethren possess, yet still cherishing the same ardour and intensity of feeling, I can most readily, and do most certainly say, that I never yet sat under the presidency of a human being, with so much delight as I have experienced in sitting under Dr. Raffles. (Cheers.) I think I never felt the full amount of pure mental satisfaction to the extent which I have felt since my esteemed friend Dr. Raffles has presided amongst us. I did not, brethren, anticipate one hundredth part of that satisfaction when it was first known that you were to meet here. It is now, however, my settled conviction, that we have taken a most important step, and the step which we have taken, has committed us to one uniform, undeviating course of practical consistency, unless we are disposed to make a sacrifice of our honour, as men, as dissenters, but especially as Christians. (Loud cheers.) I assure you that I come into the Union with a heart glowing with an intense desire to see its prosperity. I am thankful, too, that the little adjustments which were required have been made without any compromise of

feeling or without the slightest expression of temper; and I do look on this one circumstance, apart from excitement, for on excitement I place very little dependance.—I do look on this one circumstance, that there has been a full exhibition of mental freedom in perfect alliance with christian forbearance and temper, as the finest demonstration that God our Saviour has been with us, that we could hope for or could possibly receive. (Cheers.)

The Rev. J. BLACKBURN, in seconding the resolution, said—Mr. Chairman, If I have shared, in a very humble degree, the cares of office with my beloved colleague on whose shoulders so great a weight has this morning rested, at least I am privileged to share in its pleasures when rising to second the motion which has been proposed by Mr. East. I could not allow this privilege to pass from my own hands, because I do feel, perhaps as deeply as any gentleman present, the vast obligations which we are under to our dear and honoured friend, who has not only presided on this interesting occasion, but also at the annual meeting in May last, with a suavity which marked at once the Christian, and the gentleman, and with that firmness and despatch which so eminently characterize the man of business. (Cheers.) Allow me, Sir, for one moment, to refer, (for this seems to be a day of reminiscences) to by-gone years. Pardon me, Sir, for speaking of myself; but when a mere youth I founded a Sabbath school in the midst of a neglected population in the neighbourhood where I was brought up, and I was compelled to seek for some popular preacher to advocate its claims on public support, which my private means were not adequate to sustain. I waited upon Mr. Raffles, of Hammersmith, then a rising young minister, just ascending in the horizon of popular influence. He received me, though little more than a boy, with a warmth and kindness which I can never forget; he took me by the hand, encouraged me in the work, pleaded for the school, and from that day, Sir, well nigh thirty years ago, I have been privileged to call him my friend. I am sure, Sir, you and this meeting will understand why I feel peculiar pleasure in seconding this motion, which I trust will be carried by an expression of feeling that our beloved brother cannot misunderstand. (Loud cheers.)

The Chairman trusted the meeting would testify their approval of this resolution in a manner the most distinguished. If they could add to those already given, any further marks of their brotherly love to their esteemed and senior friend who had filled the chair, he was sure they would all give those marks in the most emphatic manner. He would propose, with the permission of the meeting, that they should all stand up as the signification of their love and esteem for Dr. Raffles. The meeting simultaneously rose with loud cheers.

The Rev. Dr. RAFFLES thus returned thanks:—Beloved and honoured brethren, said he, If I were an Irishman, which I am not, though next door to one, living as I do in Liverpool, I would begin by saying that your kindness is absolutely unkind; it has completely not only overwhelmed, but prostrated me, and taken away from me any power of utterance, which I might have had; and now, doubtless, you expect me to give expression to feelings which stir within my bosom, and which I am utterly unable to express. (Cheers.) If I have in any measure been able to secure to myself your approval and regard by my own conduct in the important station which you have honoured me by calling me to fill, it is a most ample recompense, and far more than I had the vanity and confidence to anticipate. I fear that for some things which I have said I have occasion to claim the kindness and candour of the brethren; (No, no,) for once or twice I did speak too sharply. But I felt, brethren, that the time of the meeting was sacred, and that, as the Chairman, I was bound to husband it with a miser's care. (Hear.) I exceedingly thank you, beloved and honoured brethren, for your kind construction of my very imperfect services. In my sincere desire to serve you, I can truly say that I know of no recompense, next to the favour of the Master whom I serve, and the testimony of my own conscience, that I seek so earnestly to secure to myself, as the love and esteem of my brethren. (Cheers.) I love them with a most fervent at-



tachment; the longer I live, the more I become acquainted with them, the stronger is the bond of attachment that binds me to them; not only on their own account, but on account also of the common principles which bind us to each other, to the common cause, and to our common Lord. If ever I esteemed the principles upon which, as Congregational churches, we are established in any rate after the measure that those principles deserve to be esteemed, I have been enabled to do it since I met you in this place in a far more correct and due proportion; for I never saw those principles carried out into such full, and ample, and practical bearing, as I have seen them on this occasion. We have felt that the strongest bond that can bind brethren together is the bond of christian principle and brotherly love; and you shall go, if you please, to the convocations of the clergy, to the general assemblies of the Presbyterian church, to the conference of the Methodist brethren, you shall go where you will, up and down the wide world, and you shall not find a better sample of brotherly love and christian affection than you have witnessed here. (Cheers.) And, yet, was there, I ask, in a single instance, any thing which had even the appearance of compromise? (Hear, hear.) Did not every brother give expression to the views of his mind and the feelings of his heart? Is there any one at this moment who is not conscious that the union which binds him to the rest of his brethren, and binds him to the great principles on which we have established this new, and what, I trust, will prove most noble and efficient institution—I say, is there one at this moment who does not feel that those principles are dearer to him than his own existence; for they are essentially connected with all that is hallowed and sacred in christian friendship, with all that is useful and efficient in the christian ministry, with all that is sublime and glorious in the Redeemer's cause, and I will say, with all that is rapturous and triumphant in the felicities of the redeemed in heaven. O brethren, I wish that I may only live and die under the hallowed and hallowing influence of these principles, bound by them to you, as by them we are all bound to him who loved us, and gave himself for us, that our hallowed associations here on earth may be but introductory to more hallowed associations in a brighter and better world! The Rev. Gentleman sat down amid the loud cheers of the meeting and then resumed the chair.

The Rev. J. A. JAMES then said, Mr. Chairman, It has been said that if men will find work, God will find agents to do it; and we rarely set up any institution but there is raised up, by the providence of God, some individual who combines in himself all that is requisite for carrying on the work with piety, intelligence, and zeal. Sir, we have such an individual connected with the Congregational Union. (Cheers.) Not only on this, but equally on many other occasions, have we seen how well that time is occupied which he devotes to this association. (Hear, hear.) It is not merely the intellect; no, but it is the heart associated with that intellect; it is not the light merely, but it is the warmth it diffuses, which makes the individual so dear to us as I am sure we all feel him. (Hear.) I need not mention the name of Algernon Wells. I have heard a whisper, that we are about to lose him. (A voice, "No.") I hope not. God forbid that any pastoral occupation, either in London or in the country, should take him from the Congregational Union. Why, Sir, he is connected with all the congregations in the kingdom: (Hear, hear,) we all feel that we have a share of him, and I hope and trust that nothing will arise to take him from us. (Cheers.) Well, I am afraid I am injuring the delicacy of his feelings, and I therefore beg at once to move:—

"That this assembly offers to the Rev. Algernon Wells, Secretary of the Union, the expression of cordial thanks for his services in preparing for, and assisting to conduct the proceedings of the present most important meeting."

The Rev. T. EAST. I beg leave to second the resolution that has been moved, and in every expression that has fallen from the lips of my esteemed brother, Mr. James, I most cordially concur.

The resolution was passed with great enthusiasm, the meeting standing up, as in the case of Dr. Raffles.

The Rev. ALGERNON WELLS briefly returned thanks. He said he experienced the highest satisfaction in receiving these tokens of the regard and affection of his brethren: he flattered himself that he was in some measure serving them and promoting their cause. With regard to what Mr. James has mentioned, he had indeed contemplated a pastoral relation; but not to relinquish his connection with the Union, for he thought visiting the county associations would be as effective a door of usefulness as could be opened to him. It was his intention to do this, if his brethren would receive him amongst them, at their association meetings. He should not be able to appear much in the pulpit, nor to be much of a traveller, but such service as he could, it would be his happiness to render to the brethren as long as he lived. (Cheers.) Nothing could be more delightful to him than to find that this Union was being taken up and gaining general approbation, for he did think that in these times such an association to bind them together was indispensable. (Hear, hear.) In conclusion, he thanked the meeting most cordially for the kind and affectionate reception which his poor services had met with, and hoped, as regarded the Union, that all his brethren present perfectly understood all the business which had been transacted, and how they had reached their present position. That Union he trusted was now settled in perpetuity. (Cheers.)

The Rev. F. WATTS, Tutor of Spring Hill College, then proposed,

"That this assembly owes its best thanks to their dear brethren, the Rev. J. Leifchild, D.D., and the Rev. R. Halley, D.D., for the cheerfulness with which they complied with the request of the committee, to render their valued services, as preachers on this occasion, and devoutly hopes that the holy fellowship of ministers and people, in acts of public worship, may greatly increase the interest and usefulness of this delightful season."

The Rev. Dr. HALLEY returned thanks.

The Rev. J. BURDER, M.A. of Stroud, proposed, and THOMAS JAMES, Esq. seconded, "That Rev. R. Elliot, of Devizes, be admitted into the Union." Passed unanimously.

It was also proposed by Dr. REDFORD, seconded by Dr. FLETCHER, and carried unanimously, "That Rev. James Gawthorne, of Derby, be admitted into the Union."

Mr. WELLS then read an affectionate letter, which he had received from Dr. S. S. N. Beman, one of the American delegates to the last annual meeting, written immediately on his arrival at New York.

The draught of THE ADDRESS to the Pastors and Churches was then read and adopted.

The assembly then adjourned to Carr's Lane Chapel for public worship. Mr. Elliot, of Devizes, offered prayer; and Dr. Halley, of Manchester, preached a sermon of the deepest interest, from Luke iv. 23; the publication of which, we are sure, is earnestly desired by all who heard it.

The Rev. J. A. James closed these delightful services with prayer.

#### APPEAL FOR ASSISTANCE IN THE ERECTION OF A CONGREGATIONAL CHAPEL IN TORONTO, UPPER CANADA.

We are anxious to give the most extensive publicity to the subjoined appeal of our beloved brother, the Rev. J. Roaf of Toronto, for assistance in the erection of a respectable chapel for the use of his congregation in that city; and to urge as strongly as possible its claims on the generous liberality of British Christians. Toronto is the principal city of Upper Canada, and the seat of government for that province. It would be most undesirable to erect for the use of our body in that city, a mean building in an obscure corner. Mr. Roaf deserves all the countenance and aid his British brethren can afford him. He left, at the call of the Committee of the Colonial Society, a sphere of great usefulness and comfort in his native land to place himself amidst the spiritual desolations, and social disadvantages of Upper Canada. He entered upon, and has pursued his arduous enterprise with active and ardent consecration. He is prosecuting his great work amidst so many and such formidable diffi-

culties as to give him a powerful claim on the sympathies of all his brethren in the father land. He is, amidst those difficulties, pursuing a course of so great prudence, courage, wisdom and activity as to deserve all the support his circumstances can require. His success is so encouraging as to prove that whatever assistance is given him will be well bestowed, and turn to good account. The engraving which accompanies this appeal will show what manner of structure it is intended to rear. This will speak for itself. The first stone was laid by Mr. Roaf on the eighth of August last, on which occasion he delivered an energetic address, which we may hereafter present to our readers. Mr. Roaf's own statement of his case follows. It speaks equally to the understanding, and to the heart. It shows that his people have that confidence in appealing to others which arises from the consciousness of having done their utmost for themselves. Surely many British Christians will rejoice to cheer and animate this devoted brother by their liberal donations—particularly those many friends who knew, admired, and loved Mr. Roaf before he left his native land; and who will perceive that his claims on their regards, are now stronger than ever.

Mr. James Wickson, a son of one of the deacons of his church, is authorised by Mr. Roaf to solicit contributions, in this country; and the Rev. A. Wells, Secretary of the Colonial Missionary Society, will be most happy to receive donations, at the office of the Society, Congregational Library, Blomfield Street, Finsbury. These will be from time to time publicly acknowledged, and will be remitted entire to Mr. Roaf for appropriation to the object for which they are solicited.

CONGREGATIONAL CHAPEL, TORONTO, UPPER CANADA.



Upper Canada, from its earliest settlement, has been favoured with evangelical ministrations. Its first preacher is said to have been an American follower of the Rev. G. Whitfield. After him arrived Wesleyan Methodists from what are now the United States—who laboured abundantly amidst long-continued privations, and were eminently successful both in making proselytes to themselves and winning converts to God. Other denominations gradually followed; and

latterly even the British Wesleyans added their exertions to those of their American brethren.

Valuable as have been these exertions, a lamentable state of things was allowed to prevail. In the formation and government of the Canadian churches the authority and institutions of Christ were disregarded—churches, clergymen, and ecclesiastical courts obtained the allegiance due to Him only. The natural consequences of this oversight were then developed,—the christian people became depressed and deprived of influence, ministers acquired a corrupting amount of power, men “set their threshold by God’s threshold, and their posts by his posts,” and a wide door was left open by which numerous heresies obtained entrance.

At length, British Congregationalists felt themselves called upon to aid in supplying their destitute emigrant countrymen with a Gospel ministry and Scriptural ordinances, and missions to the Province were undertaken by “the Colonial Missionary Society in connection with the Congregational Union of England and Wales.” In doing this they were hailed by many friends of spiritual religion in the Colony, who in the character of the English Independents saw a guarantee for the combination of intelligence with religious fervour and activity, for simplicity in worship and ministerial pretensions, for the exclusion of unauthorized influence from churches, and for an adherence to the scriptural mode of supporting the ministry.

Amongst other stations selected by the Society was Toronto, the capital of the Province—where it was hoped that a Church would be raised that should promote the introduction of ministers to other places, diffuse and sustain a right spirit, and furnish pecuniary assistance. This hope has been hitherto realized,—the numbers, activity, and liberality of the people having been most satisfactory to the friends of the mission. The meetings have been held in a forsaken Methodist chapel in a remote part of the city. At length it has become evident that the cause is stable and needs more extensive as well as better selected premises. It also seems desirable to show that the movement is intended for permanence. Therefore, unfavourable as is the time, the erection of a building to belong to the Congregational body has been undertaken—and *at the request of friends in England* as well as in different parts of this country, it has been resolved to make it *substantial and handsome*. This last measure involves an expenditure for the credit and influence of the denomination through the country—an expenditure that the people are unable, without assistance, to meet. The estimated cost of the building is £1,500, of which £1,000 has been raised in Toronto—and as no aid can be expected from other parts of the Province (where seven Chapels are in the course of erection) an application to English friends is inevitable. I can confidently assert that the people have done to the *utmost of their ability*, and that *I never knew a subscription more liberal in comparison with the ability of a congregation*. In a poor country like this money cannot be borrowed for any duration without ruinous interest—and as the deficient £500, in the present case, has to be raised by the expiration of the current year, I hope to be excused for urging our friends “at home” to extend to us a prompt and liberal assistance. With so much to do in the Province at large, the congregation should not be neglected; and I have no hesitation in saying that but few such opportunities as this are presented to British Christians for doing good by easy means on a wide scale and for future generations.

Toronto, 28th September, 1839.

J. ROAF.

#### RESOLUTIONS OF THE IRISH CONGREGATIONAL UNION ON HOME MISSIONS.

At a meeting of the Committee of the Irish Congregational Union, held in Dublin, on Wednesday October 30th, it was unanimously resolved,—

“That this Committee have learned with much satisfaction the proceedings of the late meeting of the Congregational Union of England and Wales, held in Birmingham, at which it was resolved to commence Home Missionary operations

in connexion with the Congregational body; assured that the circumstances of the times render such a measure highly important to the welfare of our churches and the general interests of christian truth."

"That our Secretaries forward a copy of the above resolution to the Committee of the Congregational Union of England and Wales, with expressions of our cordial fraternal regards, and of our earnest hope that the plans now adopted by our churches throughout the United Kingdom, will greatly promote their strength, co-operation, and efficiency."

W. H. COOPER, } Secretaries.  
WILLIAM URWICK, }

MONMOUTHSHIRE ENGLISH INDEPENDENT ASSOCIATION.

RESOLVED, *Hope Chapel, Newport, 25th September, 1839.*

1. That this Meeting is thankful for the progress of English Congregationalism within the sphere of the Association since its formation, and desires its wider extension; prays for the prosperity of the associated churches, and for their growing usefulness in advancing our denominational interests, and in furthering the ultimate triumphs of Christianity.

2. That notwithstanding some serious defects of which we have cause for complaint in the Marriage and Registration Acts, their working, during the short period of their existence, shows that considerable advantages have resulted; that while this Meeting regrets that so many chapels are yet unregistered, the fact of upwards of 4000 dissenting marriages contracted during the past year, calls for gratulation; and this meeting unfeignedly laments that any "who profess and call themselves" dissenters, instead of exulting in their newly-achieved freedom, should subject themselves in the affair of marriage to the ancient bondage.

3. That the Dissenters' Fire and Life Assurance Company commends itself to this Meeting on the grounds of its ample capital; the undoubted responsibility and integrity of its Trustees and Directors, its encouraging progress, and the pledged appropriation of a portion of its profits to aged and indigent ministers and their families.

4. That this Meeting regards with high gratification the spirit of harmony and energy which characterises the proceedings of the Congregational Union; desires the wide circulation of its publications, and the success of its other objects; and implores the richest blessings of heaven to attend its approaching convocation on the momentous subjects of *Home Missions* and *Lay Agency*; the greatly increased extension of the *one*, and the zealous employment of the *other* being urgently required by the peculiar exigencies of the times, and the claims of a yet but partially subjugated world.

5. That this Meeting renews the expression of its attachment to the *London Missionary Society*; and regards with admiration the able management and promising prospects of the *Colonial Mission*; and recommends to the associated churches, if at all practicable, to give an annual or biennial collection to the latter without diminishing the amount contributed to the former.

B. BYRON, *Newport, Secretary.*

DAY OF GENREAL HUMILIATION AND PRAYER IN OUR CHURCHES.

We beg to remind our brethren that the observance of a day of general humiliation and prayer has been agreed upon by Churches of Christ in England, Scotland, and America, under the following deeply interesting circumstances.

The General Assembly of the Presbyterian Church of the United States, at its meeting in the City of Philadelphia, resolved,

"1st. That it be earnestly recommended to all the churches under the care of the General Assembly to observe, in connexion with other bodies of Christians, the first Monday in January next (6th *Prox.*) as a day of *humiliation and prayer* for the revival of vital and practical religion throughout Christendom, and for the conversion of the world.

"2. That each minister within our bounds be requested, on the Sabbath previous, to preach on some subjects, having a direct reference to the conversion of the world.

"3. That all evangelical Christians throughout the world be invited to unite with us in this concert."

These resolutions were brought before the Assembly of the Congregational Union of England and Wales in May last by the Rev. Dr. Patten, one of the messengers from the Presbyterian Church to that body—upon which it was moved by Rev. Richard Robinson, of Witham, Essex, and seconded by Malachi Fisher, Esq. of Blandford, and agreed,

"That this Assembly has heard from their beloved brethren, the delegates from the Presbyterian Church of America, that the first Monday in January has been observed with great advantage by the churches of that country, as a day of special humiliation and prayer for the conversion of the world; and we therefore propose to set apart for the same object the first Monday of 1840, and would affectionately invite all the churches of this land to join with our beloved American brethren in this solemn fellowship of prayer."

Pursuant to this vote, the Rev. J. Blackburn, one of the Secretaries of the Union, being present at the meeting of the United Associate Synod of Scotland, at its session in Edinburgh in June last, invited the attention of the Synod to this arrangement, upon which it was agreed—"That, as the Churches of America have resolved to devote the first Monday of the year 1840 to united prayer for the extension and success of the gospel; and as the Congregational Union of England and Wales have adopted the same resolution, the Synod recommend that the example of these churches be followed by the congregations of the United Secession Church; and that on the first Monday of the ensuing year they assemble for this purpose."—*United Secession Magazine*, July, p. 362.

That there exists on both sides of the Atlantic occasion for deep humiliation and fervent prayer cannot be questioned.

Our American brethren have still that accursed thing, *domestic slavery*, amongst them—an unchristian prejudice against brethren in Christ of the coloured races infects many of their churches; and the spirit of political partisanship and commercial cupidity has weakened the power of godliness in many minds while the energies of their churches—of the leading minds in them especially—are so engrossed with matters of controversy, as to be withdrawn in a measure from the higher spiritual interests of religion. The Lord seems to have a controversy with them, and the calamities of unusual sickness, commercial failures, numerous and vast destructive fires, and of border violence and murderous war, have distressed their states.

Nor are we in Britain exempted from causes of humiliation and devout solicitude. That extensive organization of infatuated and ignorant men, which has led to deeds of outrage and bloodshed, not only in our crowded and corrupt cities, but even in the once tranquil and highly virtuous villages of Scotland and of Wales, may well fill us with alarm, especially as the recklessness of party violence leads many in the opposite extreme of political opinions to avow sentiments that are dangerous to good government and threatening to the throne itself.

Then we have cause of humiliation that the atheistical and licentious opinions of Robert Owen are taught by the lips and pens of many in all our crowded communities, who blaspheme their God and their King, and openly avow their design to subvert the foundation principles of Society.

The aggressive movements of the Romish Church in this country should also awaken our solicitude, not indeed because great numbers who have already apostatized to that antichristian communion, but on account of the obvious sympathy which is manifested for its most subtle and mischievous dogmas amongst those who once called themselves Protestants, but are now ready to renounce that venerated name.

Nor can we regard the alienated state of feeling amongst evangelical Christians on the one hand, and the manner in which commercial affairs and general business are transacted on the other, without fearing that God may be avenged on such a nation as this.

Still there are grounds for encouragement—the success of the gospel in India, and other heathen lands—the progress of the Bible cause amongst the nations of Europe—the remarkable revivals of religion in Scotland—the spirit of zeal and liberality that is displayed by all denominations, although mixed with much infirmity—the growing conviction that the revival of religion in the hearts of individuals and churches must precede the extension of the gospel in the world—the acknowledgment of our dependence upon the Spirit of God for these results, and, above all the promises of His Holy Covenant and the intercession of His beloved Son, the Apostle and High Priest of our profession—all unite to encourage us to come, as one man, to the throne of the Heavenly grace, “that we may obtain mercy and find grace to help us in our time of need.”

During the past three years our Evangelical brethren of the Church of England have engaged in special prayer on the new year's day for the outpouring of the Holy Spirit, and we find, from a paper issued by the Rev. James Haldane Stewart, of Liverpool, that this exercise is to be repeated by them on the first day of 1840. Sincerely do we wish that the same day were observed by both parties. Doubtless, each will remember the other. Assuredly our prayers shall not be wanting that God may bless and prosper the faithful preaching of the great doctrines of the gospel in their communion.

With much deference we would submit the following suggestions to the notice of our friends who may intend to blend their sympathies and prayers on the first Monday of January with the thousands of God's Israel in England, Scotland, and America.

Where it is practicable, an early prayer-meeting should be held, and the brethren of different churches in their respective localities unite in public intercession. Where this may not be possible, we would say, in the words of Mr. Stewart—

“1st. Let Christians follow the example of our blessed Lord (Mark i. 25,) who rose up a great while before day for secret prayer. Let them thus secure the blessing of him, who says, ‘pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.’

“2nd. Let them call upon the Lord in their families, for his Spirit to be poured upon themselves and their households, their neighbours, their country, the ministers of the Lord, the churches of Christ, the remnant of scattered Judah and outcast Israel, and upon the Gentile world.

“3rd. Let the ministers of the Lord afterwards privately meet with their brethren of their own communion, in earnest prayer for themselves, their flocks, the whole body of Christ, and the world at large; and then specially consult together upon the most effectual means for hastening the coming of the Lord's kingdom, and particularly for the continuance of such a general concert for prayer, that the year may proceed according to this devout commencement.

“4th. Where circumstances will admit of a morning service, let the congregation be assembled, and in addition to the appointed prayers and a suitable sermon, let all who are devoutly disposed partake together of the supper of the Lord; or

“5th. As may be more convenient, let the whole congregation meet in the evening for public worship, and let an appropriate discourse be preached.”

We commend these considerations and suggestions to the candid judgment and devout attention of our readers.



## ANNUAL MEETING OF THE SCOTTISH CONGREGATIONAL UNION.

[We are sorry that the insertion of this Report should have been delayed from our July Number, pp. 471—474, but the great pressure of matter, deeply interesting to the English Churches, must be our apology.]

This meeting was held in Edinburgh, at the Chapel of the Rev. W. L. Alexander, Argyle Square, on Thursday evening, the 9th May. A few moments after six o'clock that large house was crowded to the doors.

On the motion of the Rev. Mr. Watson, of Musselburgh, Bailie Grieve was called to the chair, amidst great applause. A hymn was then sung, and a short prayer offered up by Mr. Francis Dick.

Rev. Mr. Watson, the Secretary, read the Report of the Committee. They reported, that since last Anniversary Meeting, they had distributed throughout the country the sum of £1408. Of this sum, £340 was in aid of twenty of the weaker churches of the Union in the Lowlands. The first part of the Report regarded the operations in the Lowlands, by their agents during the past year. These embraced almost every district in the west, south, and east of Scotland. Honourable mention was made of the western churches and of the Banffshire Itinerant Society. The prospects of the Committee in the Lowlands were very promising, and several additional churches in communion with their body had been formed. The great strength of the Institution is certainly put forth in the Highlands and Islands, as the more destitute portion of the country. In the last year, about one-half of the funds, or from £700 to £800, have been expended in this department; £180 of this sum were given by two Christian friends; and the same individuals have given for similar work during the present summer another £100, and £10 for Gaelic tracts. About fifty thousand of the Gaelic population of the Western Islands heard the gospel preached to them by the thirteen agents of the Society during the year, all of them being aided, and several of them entirely supported by the Union. In the Orkney and Shetland Islands, extensive operations had been carried on by our agents. The three stated ministers in the former of these islands have not confined their labours to their respective churches, but extended them regularly through various parts of the mainland, and among the smaller islands. The poverty of the people in the country parts was described as being very great, and it would not be possible to support the gospel without very considerable pecuniary assistance from their more wealthy friends in the South. The state of the Highlands, in a moral point of view, was most wretched, and showed the imperative necessity which existed of sending among them zealous and evangelical ministers to counteract the blighting influence of the dangerous, unsound doctrines taught in many districts of the country. It was further stated, that about twenty of the young men attending the Academy were engaged in preaching the greater part of the past summer, and most of them, for the principal part, on the funds of the Union. In adverting to the state of their funds, the Committee, with much gratitude, acknowledged another munificent gift of £1000 from William Dornard, Esq., of Montrose, "to aid in itinerating in the Highlands and Lowlands of Scotland"—and another £1000 from the same gentleman to the Theological Academy. Among the list of contributions were several from various Secession congregations, whose subscriptions, in aid of their funds, were received with great applause.

Bailie Grieve, the Chairman, introduced Mr. Ewing, of Glasgow, as the first and oldest of the Ministers of the Congregational churches in Scotland.

The Rev. Mr. Ewing, of Glasgow, moved the first resolution—"That the Report, an abstract of which has now been read, be adopted by this Meeting, and published as the Report of the Society for the past year; and that this Meeting acknowledge, with deep gratitude, the Divine favour which has accompanied the operations of this Institution, as manifested by the details in the Report, and the increased obligations thereby laid upon its supporters to co-operate for the furtherance of the objects it has in view."

The Rev. John Kennedy, of Aberdeen, in seconding the adoption of the Report of the Committee, said, There was no department of the labours of the Union without its peculiar claims. The first, although the least ostentatious, was not the least interesting,—the aid rendered to weak churches. He never regarded it a reproach to their denomination, that they had so many weak churches, and never felt disposed to hide them as the less honourable parts of their body. Small in membership, and poor in possessions, they called them weak; but their weakness was that by which God often confounded things which are mighty. So far as temporal weakness was concerned, their Lord had provided for it. It was his law, not merely that the churches should maintain the institutions of his house among themselves, under the influence of love to him, without the necessity of “a carnal commandment,” but that they should bear one another’s burdens. And we would not, the speaker said, that any of man’s devices should supersede this obligation, by rendering the weak independent of the strong, or by coercing the strong to support the weak, by motives under whose influence it should no longer be more blessed to give than to receive. We would not that those channels were cut off, by which the christian ordinance provides for the communication of temporal and spiritual blessings together from church to church, and a mechanical substitute found, by which even the most abundant supply of temporal wants might be administered, without fostering the graces of the givers, or the graces of the receivers. This Institution, Sir, performs the most honoured office in communicating of the temporal strength of the strong, to the temporal weakness of the weak. Its treasury is not an exchequer containing wealth that has been wrung from reluctant contributors, to be dispensed among unthankful recipients; nor is it an alms-box filled with the superfluities of the heartless rich, to be distributed among the equally heartless poor; it is replenished year by year, from the graces of a christian people, and the administering of its gifts redounds, through the thanksgiving of many, unto the glory of God. Our Treasurer is not an extortioner, nor an almoner. He receives the fruits of the faith and love of the churches, and ministers them to the necessities of the saints, so uniting them, that they weep and rejoice together. The churches were not the only objects of the care of the Union. The Report spoke of itinerancies in the Lowlands and Highlands. It must have been humbling to all, that tales of destitution should be told of the Lowlands; and yet it was to be feared that an accurate survey, not indeed of buildings called churches, nor of men called ministers, but of the moral and spiritual condition of the people, would not show so wide a disparity between the Lowlands and Highlands, as is too often assumed to exist. The inhabitants of many a well-watered plain were as ignorant of spiritual truth as the poor tenants of the most distant glen. There was one feature of the Highlands often referred to, the extent of many parishes; but he feared that the ministrations of very many of these were as unprofitable as the parishes themselves were unyieldly. He did not say this as a matter of accusation against the Established Church, but as a reason for increased exertion on the part of the Congregational Union. You may go, he said, from parish to parish, and hear “no certain sound,” till your very soul is sick with looking on a people untaught and unblest, by the ministry of reconciliation. And who are they who lie in this sad state? Your neighbours,—your countrymen. You may say they are a rude and barbarous tribe, and I have no objection to be accounted a barbarian with them, if I may thereby excite a deeper interest in their salvation. There are recollections connected with their name and history, which command an interest in them; and you cannot visit their hills without feeling an elevation of soul which will convince you that there is truth, as well as poetry, in the idea that their “rocks yield founts of courage,” and that their boldness and daring have been drawn by sympathy from the grandeur and sublimity with which they are surrounded. But to think of their spiritual state will depress you more than you have been raised by the magnificence of their natural abodes. All the glories of their hills have shone for ages; but generation after generation has come and

gone to judgment in fearful succession, in ignorance of the very God who has encompassed them by the tokens of his presence. It has been the privilege of this Institution to reclaim many a barren spot, and cover it with the fruits of holiness,—fruits now maturing as in other parts, watered by the same rain and cheered by the same sun,—the rain of the grace of God, and the Sun of Righteousness. It has been our privilege to light many a beacon on the tops of the mountains, and, I trust, it will continue to be our privilege to make successive inroads upon the empire of darkness, till light is universal. We have not waited, Sir, till we have been invited; nor have we retired from our labours when bidden. Our system is aggressive, but we wrong no man. Our warfare is exterminating, but we destroy only that which Satan has quickened, and give life to that which Satan has destroyed. Entering on the term of a future Report, we ought now to survey our position, our work, and our weapons. Our position is one of promise, but of difficulty; our work is one of honour, but of toil; our weapons are fashioned and tempered by a divine artificer. All things are ready; we wait not till we be clothed with purple,—we wait not till the sceptre of kings be put into our hands,—we wait not till the treasury of provinces be opened to us. We have already more wealth than piety,—we have more means than heart to use them; our ornaments of gold and silver are more conspicuous than our graces of faith and love. What we need is, that we be baptized with the fire of the Holy Spirit; that we be filled with the ambition of conquest; that we go forward in the name and strength of our God. Then, devoted to one high calling in person and property, led by the Captain of salvation, and blessed by the Spirit of all grace, we shall soon “possess the land.” The gospel we preach will bring down every high and haughty imagination,—it will overcome every power that opposes it,—it will purify every sphere it occupies,—until it reign alone, the monument of its own success, the bearer of its own trophies the symbol of a present God, and the sign of an approaching heaven.—Mr. Kennedy’s address was received throughout with cordial approbation and applause.

James Douglas, Esq., of Cavers, was next called on to address the Meeting, and was warmly received on his rising; and after a few introductory remarks in reference to his position, in being called upon to support the resolution, he said that, considering the motion well supported by the other speakers, he would merely direct their attention to some of the points contained in the Report. In the first place, a solemn reflection was presented to them in the shortness of time. How many of those who have met here on former Meetings of this kind have gone to the grave,—have passed that bourn whence no traveller returns; and then came the awfully solemn reflection, whether all of these were the true people of God, or if there were not among them those who obey not God, and did not believe in his gospel. He spoke solemnly of the duty imperative on all to look to their own salvation; while they were talking of sending the gospel to the benighted and destitute parts of the land, they should endeavour to discover if the Saviour was entering their own hearts, and if they were giving assurance of true repentance. He would advert to another part of the Report. In one passage, the objects of this Society were said to be of a missionary character; in fact, that the Congregational Union was a missionary society. Now, he begged to tell them, that it was on this ground—because of this particular feature in it, that he was here. He was here on that ground alone. He came not as an Independent, but only as a Christian, and because he considered no denomination was better constituted for spreading the influence of the Redeemer’s kingdom, than the Congregational Union and the Congregational churches. He had rejoiced that God had raised up such a body of men amongst us, whose labours had been so eminently blessed. Remove the Congregational Union from among us, and what a gap would it not cause! and what an incitement would it not withdraw from other denominations to spread the truths of religion among their countrymen! The report has, in another part, alluded to the subject of revivals. Mr. Douglas entered into this subject at some length, and argued that the Scriptures clearly and expressly sanctioned them, and we could

see, from the relations of them in the Scriptures, that good results would flow from them. In fact, their final results were not a matter of the least doubt. The whole history of both the Old and the New Testament was a history of revivals, from the days of Enos, when, we are told, men first began to call on the name of the Lord, down to the present time. Religion was nothing more than a few simple truths, setting forth the depravity of man's nature, his justification by faith, sanctification by the Spirit, and salvation by grace. They were commanded to propose these truths to mankind universally. All were invited to come. But what was the effect of this offer? All, of one consent, began to make excuse. This disinclination did not arise from any want of intelligence, nor from a want of special attention to the truths thus proclaimed; for we often find that many there are who can speak about the subject well, display nothing in their life and character corresponding with the gospel, showing that the first step in their regeneration had not taken place. He then went on to show, that it was only by the Spirit imparted to men, that this change can be effected, and that they must ask for this Spirit by prayer. Bunyan, the author of the *Pilgrim's Progress*, relates of himself, that, in addressing a congregation, the sermons with which he felt most pleased with at the time of their delivery, displeased him, most afterwards, because they brought the fewest decided effects, while those which he himself thought little of, were the means of doing most good. Again he had felt that those parts which he had not considered useful, or looked upon as irrelevant, had been most useful in the conversion of souls. It was a primary duty of a christian community to spread religion; nothing was better fitted for this purpose than prayer. There were two kinds of prayer, definite and indefinite prayer. There was an absurdity in some prayer,—such, for instance, as in the prayers of the Church of England. They had prayed for the conversion of the Jews, Infidels, &c., for two hundred years, before they had taken any interest in the conversion of these people. Mr. Douglas inculcated the duty of definite prevailing prayer at considerable length, and went over several of the more striking and successful results as recorded in the Old and New Testament. It was the first step in the progress of the disciples, who, with the first believers, met on the day of Pentecost, to receive the Holy Spirit. It was by such means that the Church would increase in numbers. It was by such means that the living principle was to be maintained; they had abundant evidence that, without such means, religion in the soul would not be permanent. He next alluded to the Revival Meetings in the south of Scotland, and mentioned, with particular emphasis, that, in conversation the day before with a man who was one of the brightest ornaments of the Church of Scotland, his age, or the world, he was asked by him, with whom these revivals had originated? and when he, (Mr. Douglas,) answered the Independent churches, he laid his hand on his head, seemingly in prayer, and exclaimed, "I am heartily delighted to hear it." Mr. Douglas, after a few further earnest remarks on the same subject, concluded by expressing the hope, that they would go forward from strength to strength, and from glory to glory.

The resolution was then put from the chair, and carried unanimously.

The Rev. Dr. Russell, of Dundee, moved the second resolution—"That this meeting, while it contemplates with gratitude and pleasure the exertions of different bodies of Christians for the spiritual benefit of our country, feels itself called upon, at the same time, to express its peculiar confidence in the Congregational Union, as being eminently adapted, by its simplicity of constitution, the character and zeal of its agents, and the scriptural purity of the views it seeks to propagate, for the great end of spreading a pure and primitive Christianity over the land."—He rejoiced in the fact, that different bodies of Christians were awakening to a sense of their duty, to propagate the gospel in every direction; and it was a matter of gratification that, in spite of the differences existing on particular points, all of them could, and did unite, in the great and good work. In spite of these differences, the great truths of the gospel united them together, for this greatest and best of purposes. To whatever church they

professed adherence, whether Episcopalian, Presbyterian, or Independent, among whom there might be a difference of opinion on questions of church government, it was sufficient to know that they were the friends of Christ, and the faithful followers of his cross. Many of his most esteemed friends were to be found among the Episcopalian and Presbyterian bodies, and along with them he rejoiced to act, and, agreeing with them on the great truths of the gospel, to take sweet counsel together. It was to him a matter of great joy to look upon the efforts which several bodies of Presbyterians were now beginning to put forth; and wherever he found a faithful body of labourers in the missionary cause, he was constrained to bid them God speed, and this was not his own opinion alone, for he believed that such was the feeling of one and all of them—and with heart and soul, he gave utterance to his earnest wish, that wherever the gospel was preached, the labourers in the cause might be blessed with every blessing. The Doctor then touched upon the question of church extension. He spoke of it as a subject which, on various grounds, they ought to regard with favour, so long as it was carried on on scriptural grounds. Let them multiply chapels throughout the length and breadth of the land. So long as the words of eternal life were preached within these churches and chapels, let us rejoice and continue to rejoice. While he advocated the principle of Independency, which was the constitution of their churches, he did not value it for its own sake, or as a piece of mere external machinery. His regard for it arose from the conviction, that it was best calculated to preserve the purity of Church fellowship and of Christian doctrine, and for extending the Church over the world; and although in those matters in which we differ we cannot co-operate, it was no reason that, in those we were agreed upon, we should refuse our co-operation. He could sit down at the Communion Table of the Lord with the Episcopalian, &c., because that table was not the table of a sect, but the Lord's Table. The Doctor here then went over the different peculiarities of the Congregational churches,—the power which each possessed in the management of its own affairs. He considered their system admirably adapted to secure purity of church fellowship, and the best safeguard of the church's purity. To the want of this purity of fellowship, he had no hesitation in attributing the progress of error in the Established church. There the good and the bad were mixed with those who were true believers, and those who had a form of godliness, but denied its power. Let every one feel that he has a talent committed to him, and that it must not remain unemployed. After stating that he could bear his willing testimony to the zeal and persevering self-devotion of the missionaries of the Union, and the great exertions they made for fulfilling the objects of the Union to the utmost of their ability, he concluded by expressing a hope that they would long continue in their labour of love, that their agents would be multiplied, and that their liberality would be greatly increased, and that the blessing of God would fall on them a thousand fold.

Rev. Mr. Dewar, of Avoch, seconded this resolution. In doing so, he stated that he was in the habit of going over a great extent of country during his peregrinations,—the scene of his labours was from Fort William as far as John o'Groats. Although it was true that the gospel was now more faithfully preached in many Highland parishes than formerly, still when they took into consideration the fact that there were four hundred thousand people scattered over the surface of the Highlands, that the parishes were often forty miles in length, and frequently the parish church situated at one end of the parish, they would have some idea of the destitution which prevailed there. He knew one parish in which at least thirteen hundred of the population was far removed from the usual sphere of the parish minister's labour; and it was frequently the case with some of the more remote districts, that they were not visited above once a-year. They had manifested great anxiety to have the visits of the Union's agents, and would frequently make arrangements on their coming amongst them at a certain time, so that they could attend upon us a whole week. The difficulties and

privations they had to encounter were not small, but they had got accustomed to them. They had often witnessed the people in a state of great famine. The agents did not complain of the trials they had to undergo in their itinerancies. They merely mentioned these facts to show that they had trials to encounter, and with the view of increasing their liberality. It was a fact he could not omit to mention, that nothing could do in this quarter of the country but itinerating. You may build as many churches as you like, but you must itinerate; for although churches were built, you would always find a few scattered families here and there who were far from church, and would require to be visited. He hoped he and his fellow-labourers would never be found wasting the money they got from the Congregational Union, or abusing the charity of those who gave them so liberally. In conclusion, he exhorted them to go on in the good work in which they were engaged, and the Lord would prosper them.

The resolution was carried with acclamation.

The Chairman, in introducing the Rev. W. L. Alexander, of Edinburgh, remarked, that the Meeting would rejoice to know that he would still continue with them in his present sphere of labour.

Mr. Alexander moved the third resolution—"That though deprived of the pleasure and advantage, this year, of receiving a delegate from the Congregational Union of England and Wales, this Meeting continues to regard with sincere fraternal affection, the brethren comprising that body, as well as those comprising the Congregational Union of Ireland,—to rejoice in the prosperity which both of these institutions are enjoying, and to implore the divine blessing upon all their deliberations and efforts for the extension of the Redeemer's reign." He remarked, that he had, three years ago, had the honour devolved on him of introducing the Rev. Mr. Scales, of Leeds, as a delegate from the Congregational Union of England to the Congregational Union of Scotland. On the present occasion, it was a matter of regret to him and to the Meeting that there was no delegate from England present, which arose from the circumstance of our and their meeting taking place on the same week. But it was agreeable to think that the Union would be ably represented at the meeting in London, by their esteemed friend, Dr. Wardlaw—whose reception there would show us that the feelings of interest in us, on the part of our brethren in England, were not in the least diminished, but greatly increased. The resolution he held in his hand expressed their feelings of regard to their brethren in England, and their joy in the prosperity which had attended their labours. It became us to entertain feelings of affection and regard to all our brethren of the Congregational churches of England, who composed so large a portion of the religious community of that country. They were constituted on the same principles of church government with ourselves—those great and important principles which had been so well illustrated by Dr. Russell. They stood up for purity in church fellowship, and maintained the same great principles of Christian doctrine with ourselves. It was true that a suspicion of difference between English and Scotch theology was entertained by many; but there was no such thing; their theology was essentially the same as ours; and we ought not to forget how much we owed to the labours of the Howes, the Owens, the Baxters, and the Fullers, who had left behind them monuments of their piety and learning, which would bring down their name to future ages.

Mr. Peterson of Walls, Shetland, was then introduced by Mr. Alexander, who gave an interesting account of the work of God in that part of the empire. We regret that we cannot insert his valuable address. The other resolutions were proposed and supported by Rev. Mr. Law of Forfar, Mr. Myrtle of Glasgow, Mr. Muir of Geenock, the Rev. J. Watson, and Rev. Mr. Knowles of Linlithgow.

## INCREASE OF THE INDEPENDENT DENOMINATION IN WARWICKSHIRE.

Within the last twelve years, twenty chapels have been erected in different towns and villages in this county, in connection with the Independent Denomination, viz. at Birmingham, Bishop's Itchington, Coleshill, Coventry, Emscote, Hill Fields, (near Coventry,) Hockley, Hampton-in-Arden, Henley-in-Arden, Kenilworth, Knowle, Long Itchington, Marston Green, Marton, Polesworth, Solihull, Southam, Stoke, Stretton on Dunsmore, and Tamworth. These places are usually well attended, and are supplied with an evangelical and faithful ministry. Such a fact must be truly gratifying to all the friends of pure Protestantism, and of vital christianity. There is also, at the present time, a new and spacious Independent Chapel being erected near Nuneaton, in the same County, towards which, from one benevolent source, the sum of £500 has been contributed.

## NEW CHAPEL, SOUTHAM, WARWICKSHIRE.

On Tuesday, October 29, 1839, a new Independent Chapel, built in the Gothic style of architecture, was opened for public worship in this town; when sermons were preached by the Rev. Messrs. James and East, of Birmingham, and Sibree, of Coventry. The Rev. Messrs. Percy, of Warwick; Whitta, of Banbury; Jerard, of Coventry; Dix, of Bedworth; Pope, of Leamington, and Fairfax, of Highbury College, London, conducted the devotional services. The attendance was very numerous and respectable, and the collections amounted to £40.

## ORDINATIONS, SETTLEMENTS, &amp;c.

On Tuesday, the 24th September last, the Rev. Robert Robinson, late of Highbury College, was ordained the first pastor of the infant church at Chatteris, Cambridgeshire. The cause of Congregational dissent in this town owes its origin to Thomas Wilson, Esq. the revered Treasurer of Highbury College, whose kind presence at the ordination added much to the interest of the services. The Rev. John Symonds, of Bruntisham, commenced by reading and prayer; the Rev. Samuel Thodey, Cambridge, delivered the introductory discourse; the Rev. Mr. Holmes, of Wisbeach, asked the usual questions; the Rev. N. M. Harry, London, offered the ordination prayer; the Rev. John Campbell, Tabernacle, London, the young minister's pastor, gave the charge; and the Rev. Mr. Holland, of St. Ives, preached to the people. The Rev. Messrs. Bewley, Palmer, Lyon, Kelly, Everett, and Crofts took part in the devotional engagements of the day. The Rev. Mr. Harry preached on the previous evening to a respectable and attentive congregation. The prospects of this cause are very encouraging. We wish our young brother, in his interesting and promising charge, much of the divine presence and blessing.

On Tuesday, October 8th, the Rev. J. Corbin was ordained as co-pastor with the Rev. J. Gawthorne, over the Congregational Church, Victoria Street, Derby. A special prayer-meeting was held at seven o'clock in the morning. The more public service of the morning commenced at eleven o'clock, when the chapel was crowded to excess. The Rev. W. Hawkins (Baptist) commenced by reading and prayer; the Rev. A. Wells, of London, delivered the introductory discourse; the Rev. J. Gilbert, of Nottingham, proposed the questions; one of which was answered by the senior and the others by the junior pastor; the Rev. T. R. Gawthorne, of Belper, offered the ordination prayer; the Rev. Dr. Raffles, of Liverpool, gave the charge; and the Rev. J. G. Pike (Baptist) concluded with prayer. In the evening, the Rev. R. Goshawk, of Leek, read and prayed; the Rev. John Ely, of Leeds, preached to the people; and the Rev. J. Gawthorne concluded the interesting services of the day with prayer. It was a truly gratifying, and we hope profitable occasion. The kind and affectionate spirit manifested by the two ministers towards each other was such as every member of the church and congregation must ever look back upon with pleasure and satisfaction.

A highly interesting service was held at Romsey, Hampshire, on Thursday  
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evening, the 15th August, when the Rev. C. W. Harrison (who has been labouring for some months past, as a Home Missionary, in the village stations in that neighbourhood) was publicly designated to the ministerial office.

The service was commenced by the Rev. George Harris, of Ringwood, who read the Scriptures, and offered prayer. The Rev. T. Adkins, of Southampton, delivered an elaborate discourse, "On the nature of New Testament Ordination, by the imposition of the hands of attending Presbyters; the Rev. E. Giles, of Newport, I. W., asked the usual questions, and received Mr. Harrison's answers, and confession of faith; and Rev. John Reynolds (minister of the Abbey Chapel, in which the service was held), offered up the ordination prayer with the imposition of the hands of the ministers:—and the Rev. John Jukes, of Yeovil, Mr. Harrison's tutor, gave a charge to the ordained minister, which was distinguished by great faithfulness, affection, and scriptural admonition, founded on the sixteenth verse of the fourth chapter of Paul's First Epistle to Timothy. The Rev. C. H. Roe (Baptist) concluded with prayer. The service, which was witnessed by a large and attentive congregation, occupied about four hours.

Mr. Harrison's sphere of labour extends to four populous villages, in different directions, around Romsey, and it is in some parts peculiarly pleasing and promising.

The Rev. John Bromiley, the highly respected pastor of the Independent church at East Bergholt, Suffolk, in consequence of severe and frequent indisposition, has been compelled to resign his pastoral charge. During the time he sustained the pastorate of this church, his labours were very acceptable, and, under the divine blessing, were made very useful in the conversion of sinners, and in edifying the church of the living God. His letter of resignation was read by the Rev. Alexander Good, of Woodbridge, to a deeply affected church and congregation, who, having highly appreciated the labours of their valued minister, sincerely regretted the dissolution of a connexion which had been attended with such mutual affection and esteem. As a highly respectable gentleman, a member of the church, in writing to a ministerial friend, said—"The formal resignation of our dear and highly esteemed pastor, agreeable to his own request, was publicly read on Sabbath-day, and, perhaps, never was there one listened to with a deeper feeling of regret, and, as you justly remark, 'the only consolation is, that it appears entirely the work of the Lord, and that we part in peace and mutual esteem.'" Mr Bromiley has been advised by his medical friends, to try the milder climate of the Isle of Guernsey, for six or nine months, in hopes his health may be restored.

The Rev. John Robertson, formerly of Selby, has accepted a unanimous invitation to the pastoral office over the Independent church and congregation at Knaresborough, at which place he commenced his ministerial labours on Lord's-day, the 6th October, 1839.

The Rev. I. Mann, of Morton in Marsh, Gloucestershire, for forty-three years the faithful Pastor of the Independent Church in that place, has been obliged, by increasing infirmities, to resign his office—and the Rev. F. H. Green, formerly of Chedworth, Gloucestershire, having accepted the invitation of the Church to succeed their aged and revered Pastor, commenced his labours among them on the first Lord's day in November.

## MISCELLANEOUS INTELLIGENCE.

### AMERICAN INTELLIGENCE.—NO. II.

The American Education Society is peculiar to the United States, embracing as it does various evangelical denominations, and attempting to meet the large demands of a country in which the population is increasing at the rate of 1000 persons every day, gigantic as well as combined efforts were necessary to accom-

plish the object in view. The following abstract of the last Report presents an interesting view of the success of the Institution. It becomes a question of great moment, Is not an institution of a similar character necessary for this country? The enquiry cannot be answered in this place, but much may be said in favour of a society modified to suit the circumstances of our country. Such a society might be a most useful auxiliary to our existing Theological Institutions, and provide for the education of those who were fitted for Home Missionary labours.

*Abstract of the Twenty-third Annual Report of the American Education Society.*

The Directors of the American Education Society, in presenting their Twenty-third Annual Report, are more deeply than ever impressed with the magnitude and importance of the cause in which they are engaged—a cause which is most intimately connected with the highest interests of man in the present life, and with his destiny for eternity. Having been permitted to direct the varied operations of the institution through another year, they come, feeling their high responsibility, to render an account of their stewardship to the Society, and to the Great Head of the Church.

While reviewing the year that is just passed, in order to prepare a detailed report of their proceedings, they have naturally been led to take a survey of the Society from its commencement—to contemplate its rise, progress, and results. In doing this, they have been much affected with a view of what, with the blessing of God, has been accomplished—have exclaimed in the fulness of their souls, “Hitherto hath the Lord helped us”—have felt quickened in duty, and taken courage in the pursuit of the object which they have endeavoured to promote.

The report gives an account of the origin and organization of the Society; speaks of its object and character, the manner of conducting its operations by branches and auxiliaries, by agents and publications, gives an account of anniversaries and the quarterly meetings of the Directors, states particularly the manner and ways in which appropriations to beneficiaries have been made, the precaution in selecting candidates for patronage, and the importance of pastoral supervision as a means of sanctification to the beneficiaries.

*Receipts and Expenditures.*—The receipts into the treasury for the year amount to 55,075 dollars 50 cents. Of this sum, only 12,668 dollars have been received from the treasurers of the Central American and Western education societies, and the Western Reserve, Illinois, and Michigan branches. Besides this sum, 16,174 dollars 57 cents, have been received into the treasury of the Central American Education Society, which are not reckoned in the receipts of the Parent Society, and which have been expended for liquidating the debt which had been long accumulating against that Society, and which had very much embarrassed its operations. Great commendation is due to their Secretary, for his efforts in making these collections, and to the friends of the cause in the city of New York and vicinity, for their readiness in contributing to the object. This sum has relieved that Society from pecuniary embarrassment, and freed the Parent Society from much anxiety. Add this to the receipts of the treasury, which may with propriety be done in this report, though not in that of the Treasurer, and the amount of the receipts will then be 71,250 dollars 7 cents, making a greater sum than has been received by the Society in any year except one, and in that year there were 27,000 dollars received by legacies.

The expenditures of the Society during the year have been 55,755 dollars; exceeding the receipts by 1,659 dollars 51 cents. This last sum added to 17,848 dollars 73 cents, the debt of the last year, makes 18,508 dollars 24 cents. But as 7,000 dollars of the receipts, being a legacy for the Permanent Fund, must be placed to that account, and not used for current expenses, the debt of the Society at the present time is 25,508 dollars 24 cents, while the permanent Fund is increased 7,000 dollars. Though the debt of the Parent Society has increased the past year, and increased altogether by drafts upon it from the branches, and quite recently by the remittance to the Western Reserve Branch of

a thousand dollars, to pay appropriations which they could not meet; yet the Society, taking the state of its own treasury and the treasuries of all the societies connected with it into account, is less embarrassed, by more than 10,000 dollars, than it was one year ago. All the branches are now free from debt, and all appropriations to beneficiaries of the Society throughout the whole country are paid, or provision for their payment is in the hands of the agents of the treasurers. *This could not at any time have been said for many years past.*

All the pecuniary liabilities are now in the debt of the Parent Society. Though this debt is large, the Directors entertain the hope that it will ultimately be met, and the Society freed from its embarrassment. They cannot, however, but express their anxiety in relation to this subject, and most earnestly call upon all the friends of the institution to render it their sympathies and prayers, and their *greatly increased contributions.*

*Amount of Earnings.*—Owing to a delinquency on the part of the officers of some of the branches, a full account of the earnings cannot be given. The amount for manual labour and school-keeping, which has been returned, is 33,177 dollars.

*Amount Refunded.*—There have been refunded by the beneficiaries the past year 4,426 dollars 40 cents, thus furnishing the means for the education of 13 individuals to preach the gospel of salvation. The several sums refunded up to this time is 34,982 dollars.

*Number of Young Men assisted.*—The whole number of young men who have received the patronage of the Society is 3,153. An exact statement in regard to all these individuals is impossible. An approximation to the facts respecting them may be found in the following estimate.

Ordained pastors, foreign missionaries, secretaries, and agents of benevolent societies, and candidates for the ministry . . . . .	1,400
Now under patronage . . . . .	981
Temporarily employed as instructors . . . . .	150
Permanently employed as instructors . . . . .	70
Entered other professions for various reasons . . . . .	53
Deceased . . . . .	75
Failed on account of ill health . . . . .	155
Number discontinued for deficiency in suitable qualifications . . . . .	147
Number concerning whom no recent information has been received . . . . .	132
The number of beneficiaries assisted the past year . . . . .	981

Of these, 160 were new applicants. This number is less than was aided the previous year; and the reasons for it are probably the pecuniary embarrassment of the country, the supposed uncertainty of obtaining assistance, on account of the funds of the Society, should application be made, and various other causes.

The number assisted during the first five years is 610, average number in a year 124; the second five years 1039, average number 204; the third five years 1988, average number 398; the fourth five years, 4472, average number 894; the last three years, 3247, average number 1082.

The average number assisted the last three years is about nine times as large as it was the first five years. May it not be hoped that the number will increase in a far greater ratio in time to come?

*Results.*—Some years since, the Directors addressed a circular to those individuals assisted by the Society, who had entered the ministry; and in answer to the questions propounded them, they received a most interesting account of their labours. From these communications, it appears that the amount of labour they had performed, and the good they had accomplished, is not only great, but far greater than would have been imagined. Assuming their statements as a general basis of calculation, varying only in one or two particulars, as reason obviously dictates, the following statistics will show what have been the labours and the results of the labours of the 1400 ministers aided by the Society.

They have taught schools and academies, in all, 2814 years.

They have instructed 376,110 children and youth.

They have been instrumental of 2,562 revivals of religion, and of the hopeful conversion of about 210,200 persons.

There are now instructed in Sabbath schools and Bible classes in their parishes, 207,000 individuals.

They preach stately to about 420,000 hearers. In their parishes, are contributed annually, for various benevolent purposes, 280,000 dollars.

Number of young men whom they have been the means of inducing to study for the ministry, 1,054.

Such are some of the direct results of the operations of this Society, while the indirect or collateral are nearly as great. These considerations magnify the cause beyond all computation.

*Conclusion.*—The success of the Society, in carrying out its plans, has surpassed the highest expectations of its founders. Though formed on liberal principles, and in some respects under favourable auspices, yet they could not have anticipated such results. In view of what has been accomplished, the Directors would unite in devout ascriptions of praise. "Now therefore our God we thank and praise thy glorious name. But who are we, that we should be able to offer so willingly after this sort? for all things come of thee. O Lord God of Abraham, and Isaac, and Israel, our fathers, keep this for ever in the imagination of the thoughts of the hearts of thy people, and prepare their heart unto thee."

From the success of the past, the Directors are encouraged to look forward with hope to the future. The cause has been blessed of God, and they trust his smile shall continue to attend it. As its advancement is inseparable from the promotion of the interests of the church, the welfare of the universe, and the divine glory, it must be dear to the heart of Infinite Love.

The future, then, is bright with promises. While they adore the Father of mercies, and the Giver of every good gift, and ascribe praise to his holy name for his blessings on the efforts of this Society, and gratefully acknowledge the active and generous patronage it has received from its friends, the Board feel urged by the most solemn and affecting considerations to press forward in this enterprise with increased vigour. The justice of Sinai, the mercy of Zion, and the command of God to "preach the gospel to every creature," constrain them to adopt as their motto, *Energetic perseverance*. Then let every Christian be persuaded to strive increasingly in this work of benevolence, for the subjection of the whole world, until it is prostrate at the feet of Immanuel, and the herald of the millennium shall announce, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

*American Tract Society.*—*Abstract of the Fourteenth Annual Report, presented May 8th, 1839.*

The report, noticing the death of Hon. Stephen Van Rensselaer, Vice-President, states, that he was one of four who, as early as 1827, began the volume enterprise by contributing 200 dollars each, to perpetuate Doddridge's *Rise and Progress*. He has been heard blessing God, with tears, that ever *his mother* put into his hands the *Saint's Rest*; and he directed the Corresponding Secretary, whenever funds were wanted to perpetuate such a work, to call upon him.

During the year, 33 new publications have been stereotyped, including the *Memoir of Dr. Buchanan* and other volumes; making the whole number of the Society's publications 944, of which 58 are volumes; besides which 672 (including 50 volumes) have been approved for publication abroad. The Society have now purchased the right of publishing indefinitely all the copy-right works they have issued.

Of several tracts, upwards of 100,000 each have been printed during the year, and of one, 184,000; of *Alleine's Alarm* 16,000; *Baxter's Call*, 20,000; and of twenty-four other volumes, from 8,000 to 12,000 each. Total printed during the year, 356,000 volumes; 3,657,000 publications; 124,744,000 pages.

*Circulated*, during the year, 5,450 sets of the *Evangelical Family Library*,

in fifteen volumes; total volumes, 299,166; publications, 4,099,170; pages, 119,733,356; making the total circulated since the formation of the Society, 1,153,390 volumes; 51,039,678 publications; 917,983,578 pages.

The number of volumes circulated exceeds that of any preceding year by 65,000; the number of pages that of any preceding year by more than 22,000,000.

The gratuitous distributions, in 422 distinct grants, including nearly 2,000,000 pages for foreign lands, amount to 8,257,266 pages.

*Receipts*, during the year, 131,295 dollars 40 cents; of which 55,852 dollars 81 cents were donations, including 28,100 dollars 62 cents for foreign distribution; and 3,461 dollars 6 cents for volume circulation. Of the donations, 8,000 dollars are from the American Tract Society, Boston, for foreign distribution; 8,868 dollars 34 cents were received through the efforts of ladies; about 6,000 dollars were raised at the West, in connection with the efforts of Rev. William Clark, General Agent; and nearly 2,000 dollars by Rev. John C. Smith, in South Carolina and Georgia.

The receipts exceed those of the year ending April, 1837, which were more by 25,000 dollars than in any previous year; but the *donations* are 16,000 dollars less than two years since, while the proceeds of sales are 16,000 dollars greater.

There are 23 American foreign mission printing establishments, with 54 presses, five type-foundries, and six large and four smaller printing-offices; at all which were issued the last year about 54 million pages, besides about 20 million pages on the continent of Europe; 672 publications issued abroad, including 50 volumes, have been approved for publication with the Society's funds; and the Society and the various institutions aided issue publications in *eighty-three* different languages and dialects.

*Foreign and Pagan Lands.*—Often has a single tract, finding its way to a benighted Pagan, been the means of guiding him to Christ; and desirable as it may be, that, upon masses of men congregated, as at heathen festivals, or on the Chinese coast, to whom there is *no other present means of access*, a shower of these publications should be let fall, like arrows thrown "at a venture," from the spiritual quiver—yet the Society's operations abroad have larger and more wide-reaching aims. The object is nothing less than to give to all the accessible nations of the earth *an evangelical literature—the blessings of a free, enlightened, evangelized press*—to give them what churches founded by the apostles had not, and to the deficiency of which may, perhaps, be traced their rapid decline—to give them what no Mohammedan, or Papal, or anti-Christian community enjoys, where the mass are loaded with traditions, and crushed *for the benefit of the few*—to give them the word of God, as he gave it from heaven; explained, illustrated, and enforced by all the means adapted to arouse the careless, and guide the straying to the one only "Lamb of God which taketh away the sin of the world."

A nobler object can scarcely be brought before the human mind. What are the conveniences of canals and railways, costing a state 20 millions, compared with thus raising up *hundreds of millions of souls* from moral degradation, to see the light and enjoy the blessings poured upon our world by the Sun of Righteousness?

The American Tract Society embraces two objects, which the corresponding institution in this country does not attempt. The one is local tract distribution, the other is the employment of a specific agency for the sale of its volumes of standard and evangelical works, in all parts of America. The report necessarily embraces the result of these departments of operation. Success appears to have attended them. The addresses delivered at the public meeting, which referred to these exertions for America, were much in our own way, of presenting facts, arguments, and appeals to increased exertions. The speeches, from which a few extracts will be given, were delivered by men who had seen the result of the labours on heathen and Mohammedan fields. The first given is from an address of the Rev. Howard Malcom, who was sent out a few years ago to visit the

stations of the American Baptist Missionary Society in India, but especially in Burmah. The information he collected appears extensive and valuable. Part of that which he gave at the meeting may probably present something new to your readers.

Rev. Howard Malcom, of Boston, said, This Society has a glory of its own. I have seen, in heathen lands, the peculiar aspect of the operations of this Society, in preceding the missionary of the cross. The heathen would be discouraged to be asked to peruse five or six volumes, which the whole Bible makes, spread out in the language of that country; and he would be asked in vain to visit the missionary, because he would be persecuted; and it would be strange if a man would be willing to suffer persecution for embracing a religion before he knows what it is. Two or three visits would be sufficient to make the people set him down as an inquirer. But he will take a tract, because every one takes it. If a China man were to bring some Chinese tracts here, and stand in the streets offering to give them away, every body would take them, out of mere curiosity. This is the way our tracts are disposed of in heathen lands. A man gets a little insight into Christianity by this means. He lives, perhaps, far distant from the missionary. When he comes back, he perhaps acquires strength to visit the missionary. Perhaps the tract says nothing about Christianity, but saps the foundation of his own mythology: it therefore comes as a preparation for the gospel. Now, I declare to you, there are extensive regions that are thus prepared. Though Mr. Gutzlaff, as he told me, was sometimes knocked down and robbed of his tracts, yet the barbarians may receive lasting benefits from them.

The Tract Society is a-head of the Bible and Missionary Societies in heathen lands; and unless the other societies come up to the work now, it will have to be done over again by the Tract Society.

As a specimen of the anxiety of the natives of India to obtain tracts—I came across a case like this. Stopping for a night or two in a village, I sent out two native assistants, each a different way, to distribute tracts. One of them put up in a house where he found a travelling merchant. The merchant discovered that there was a man there who had christian books, and his soul was in raptures. He had been for several years earnestly desiring to see christian teachers and christian books. In some cases, tracts go 500 or 600 miles into the interior; and when the merchant comes down, the first place he goes to is the house of the missionary. This shows that there is an awakened attention to know what Christianity is; and it matters not so much what the tract is, it will awaken attention. The missionaries understand this, and they very seldom bring out denominational peculiarities in any of these publications. The only thing of the kind issued from the Baptist press in Maulmein, is a small manual for the use of native preachers.

The operations of this Society are necessary in all stages of the missionary work. If every society had the whole Bible and a chaplain, this Society would be just as necessary. In the translation of the Bible, the missionary is tied up to an exact rendering of the original—he must not paraphrase at all. He must translate every term as nearly literal as he can get a term in the native language to suit. But this often leaves the idea very indefinite. For instance, the Tamil word for *sin* means *evil* of any kind, and may apply to a cow getting wounded, as well as to the moral turpitude of a man's actions. The Siamese word for *repent* signifies simply a change of mind. The Bengalese word for *holiness* signifies *clean*. So that, in all these languages, this class of words do not fully express the meaning in the original. Besides this, there are many things in the Bible which the languages of heathen nations have no terms for expressing. Thus, the Burmese language has no word for *heaven*; and the missionaries are obliged to use the word *space*, and there is no help for it. So that the missionary wants the ability to make a tract that will explain what he is not at liberty to explain in the translation. Besides this, there are thousands of words in the Bible, for which there is no term at all in these languages; so that they are

obliged to introduce new terms; for example, *church*, *gospel*, *atonement*, &c. Some missionaries, in constructing these words, go to the Hebrew, and some to other languages. But the words are constantly occurring, which the native reader knows nothing about; and in these languages, the words are all grouped together, so that he cannot tell what words the letters belong to, which increases the difficulty. Do we not see, then, how imperative the necessity to sustain the tract effort?

Mr. Malcom concluded with a stirring appeal to awaken new zeal in this cause.

Rev. Mr. Whiting, of Jerusalem, said allusion had been made to the influence of the evangelical press in preventing the decline of religion. If any man doubts the importance of the evangelical press in this respect, let him visit the country where it does not exist, and see the contrast. Let him leave this bright country of books and schools, and go to that land that I have come from. It had been favoured with better opportunities than any other land for maintaining religion without the press; but now, it is one of the dark places of the earth, forsaken of the Spirit, and given up to error and delusion for ages. Then let him think what it might have been, if the first preachers of the gospel had been favoured with the press. If the apostles and first Christians had been able to fill that land with copies of the Holy Scriptures and christian books, might it not still have been blessed with the light of the gospel? We are glad to avail ourselves of the assistance of the press. We cannot do without it. If you send us forth, give us the press. This powerful engine, till within a short period, has not been at all employed in the Arabic language. Has not God prevented, hitherto, the introduction of the press there, in order to give an evangelical literature to the 30 millions of people who speak that language?

In the work of printing and circulating tracts and books in that language, a small beginning has been made. We have some valuable works in the Arabic language; some of which have been approved by this Society. Others, are single books of the New Testament. Probably 10,000 copies of small books have been put in circulation. We have reason to believe that hereafter we shall be able to do more. The number of readers has increased, and our printing establishment has been enlarged. Great pains have been taken to make the printing establishment as perfect as possible. Rev. Mr. Smith has been employed for several years in making a new fount of Arabic type—the models being made by him, and the punches by Mr. Hallock, of Smyrna, brother of your Secretary.

A little has been done in the work of tract distribution; and though we cannot give as gratifying an account of success in this department as you hear from some other quarters, yet is it not important that you should have a depository of good books and tracts, to be distributed among the numerous pilgrims that come to visit the Holy Sepulchre; and is it not gratifying to know that the people coming in from Bethlehem, where our Lord was born, are supplied in this way with the words of life, which first went out from among them? We have the "Dairyman's Daughter," and Mr. King's tract, in Arabic; and I find it a pleasure to go and sit down with a priest, and read and comment on a chapter of the Bible, and then have those who come around eagerly beg for tracts. We trust that in these efforts to sow the good seed, you will bid us God-speed. The press is free in Syria, and throughout all Turkish Europe. I trust, in your foreign appropriations, you will not forget the land where first the light of the gospel shone, now enveloped in midnight darkness.

Rev. Mr. Dwight, of Constantinople, said, I cannot state much in regard to efforts in the tract cause, in that particular field in which I am employed. I have, however, for some time felt that we are probably in the back ground in this department of labour, not from want of interest in it, but from several circumstances. We were discouraged in our early efforts in the distribution of tracts. We found that many of the tracts prepared and published there, were unsuited to the genius and wants of the people. We had several translations; but in almost every instance, there was a want of adaptedness to the peculiar character



of the people; and the whole dress was Western, and not Eastern. This discouraged us; and most of the tracts prepared by our missionaries in early times have been condemned as not adapted to the wants of the people. We have, however, some interesting facts in regard to the distribution of tracts. About two years ago an Armenian priest came to my house. When I saw his face, I felt that there was something peculiar in his countenance. He told me that he had come from a distant city, fifty-five miles. He said he had been awakened by the Spirit of God, and led to submit to the Saviour, and receive the gospel, and he appeared to be truly a renewed man. But he had never before seen a missionary. I asked him the cause. He told me he had a brother, who was a priest in the same place, who had met with a similar change; and it was conversing with this brother that first awakened him. That individual afterwards told me, that some years previous, an American missionary passed through Nicodemia, the place where they lived, and left some books, and among them a tract entitled, "The Dairyman's Daughter," and also a copy of the Bible. The priest did not see the missionary; but a copy of the tract fell into his hands, and he was led to serious inquiry, and the study of the Bible, which resulted in a saving change, when he became interested in those in darkness. This work of God has gone on. Last spring, I visited Nicodemia, and found from twelve to fifteen native Armenians, who had never seen a missionary, but were brought to a knowledge of the truth through the means of a single tract.

One specimen of a revival is furnished by the following letter to the Editor of the New York Evangelist. It is given here for the purpose of showing a state of things peculiar to America. A revival in a newly settled district of country must present some features very different from any in our country, or even in the older States of America. We should not be prepared to admit converts so quickly to church fellowship as they do in Illinois, nor are we quite ready to adopt all the language employed in describing the revival, nor could we get the people of any town or village in England to give eleven days to a protracted meeting. The narrative now given shows in an indirect manner the process that is now going on in the great valley of the Mississippi, by which it will, no doubt, be filled with many millions of human beings. We see a few men invading the wilderness, the rapid increase of population by constant emigration, and the heterogeneous materials of which the new society is composed. There is soon beheld the introduction of order into the half-formed community—not under the slow process of ordinary European civilization, but by the introduction of religious ordinances. A revival of religion, in such circumstances, must tell upon the people, and affect their future temporal and spiritual condition in a way, which we can hardly imagine with our associations and long settled habits.

#### *Revival in Galesburg, Illinois.*

Mr. Editor—Brother Miter, in his communication, published in your last paper, alludes to a revival in Galesburg. I intended, before leaving home, to have given the public some account of this through your paper; but my engagements, before leaving, left me no time. A brief sketch, however, I will give you, connected with a previous history.

In the fall of 1836, between thirty and forty families had taken up a temporary residence at Henderson's Grove, in the vicinity of the river on which they were to settle. The heads of the families were chiefly professors of religion. A house, for the joint purposes of a school and place of worship was put up, and the worship of God regularly maintained.

In the following March a Presbyterian church was formed, consisting of 65 members, 17 of whom joined on profession of their faith for the first time: a part of these were the fruits of a season of refreshing enjoyed during the preceding winter. Additions were made to the church from time to time, as families joined the settlement; but they were chiefly by letters of dismission from the churches they had left at the East. Being scattered over the prairie,

and busily engaged in improving their farms and fitting up their new habitations; and what was still more unpropitious, their place of worship, now too small for the congregation when assembled, special efforts in the way of continuous meetings were almost impracticable.

In the winter of 1838 there was, however, appearances very flattering that the Lord was about to visit us in mercy. Meetings were unusually solemn; some of the young people were inquiring, and one or two were hopefully converted; but the pastor being under engagements to attend a protracted meeting in a neighbouring county, where the Lord had already begun to pour out his Spirit, he was obliged to leave, and the special attention died away.

In December last, a room of greater size, designed for the twofold object of an academy and place of worship, was completed. This was highly gratifying, and seemed to revive the spirits and the hopes of God's people. They felt that it was time to "awake out of sleep." Those who had kept their "lamps trimmed," and were mourning over the low state of religion, felt that God was near.

A protracted meeting was determined upon, without fixing definitely upon the time. The church were urged to a preparation of heart for such a season, and a spirit of prayer began to appear in the midst of us. Prayer meetings increased in interest and solemnity. The prayer meeting of the young people, which they held by themselves, was peculiarly so. One who had been in the place but a few months, and was an apostate from religion and a Universalist, was deeply convicted, and anxious to know what he should do to be saved. Several other young men—one, the most profane and hardened, apparently, among us—and one man and his wife, also heads of a family of children, were among the inquirers. The teacher of our common school, a professor of religion, after a season of deep personal anxiety, was brought into fresh light and peace, and felt tenderly and deeply for the salvation of his pupils; laboured and prayed with them, and called others to his aid. Solemnity pervaded his little circle, and a considerable number of his pupils, all members of the Sabbath-school also, were among the inquiring—some cherishing hope.

Such was the state of things when our protracted meeting commenced, early in February. A number of brethren of the ministry from the surrounding country were present, to aid in the meeting; but the preaching was done almost exclusively by brother Horatio Foote, who resides in the north part of the state, but who had been sent for to aid us on this occasion. The meeting was held *eleven* days; the weather was fine; and nearly all the congregation laid aside their worldly employments spontaneously, to attend this holy convocation. The whole season was in appearance a succession of Sabbath-days—and so they were felt to be. It was, indeed, a most interesting sight, to see them coming up daily from every part of the prairie and the neighbouring groves, filling the house of God; some who had never been there before, and seldom attended any place of worship, anxious to hear, and going away deeply impressed, and confessing in looks, and in words too, that "God was among us of a truth."

The number of those who professed to give themselves to the Lord, during this meeting, was not far from 60. Some, however, belonged to the adjoining towns. On the first Sabbath in April, 48 united with our church; 12 or 14 of these by letter, the rest on examination. Others will probably unite the first opportunity. The present number of members is 189. The number of pupils attending the academy was rising of 40. A majority of these were hopefully pious before the meeting; only three were left at its close who had not professedly and hopefully given themselves to the Lord. Among those who united with our church on profession of their faith, were *seven* male heads of families. Among the converts also were 20 young men, a number of whom, there is ground to hope, will dedicate themselves to the work of the ministry.

Among other interesting facts, which the length of this article will not permit me to notice, is one which I will not pass by, as it may be useful to others.

Previous to the meeting, the pastor called upon a family, who had settled in with us, from the state of Maine. The lady was an intelligent and pious member of a close communion Baptist church at the East; her husband not religious, although a moral and respectable man. He found her mind awakened to a deeper interest than usual on the subject of religion, lamenting her past coldness, and fearing she had done wrong in refusing to commune at the Lord's table with his people. When the meeting commenced, no member of our church appeared to take a deeper interest in it; although living at the Grove three miles distant, she was constantly there from its commencement. Her husband, like a number of others with us, who had lived through revivals at the East, but who were made the hopeful subjects of grace at this meeting, for some time after its commencement, was unwilling to attend, concluding it would do him no good, or rather, endeavouring to quiet his conscience and justify his neglect with the plea of this character. After the meeting had been some time in progress, he continued to attend, as he did to the close, but was not converted. The anxiety of his wife for his conversion did not permit her to cease her prayers and efforts. He began to feel that something must be done. The duty of family worship, which he had never performed, was one among others which first presented itself among things to be done, if he would obey God. To this he could not bring his mind. He concluded, however, to read his Bible, and request his wife to lead the devotions of the family. She perceived the workings of his mind, and feared he was about to quiet his conscience, and grieve the Spirit of God, by "doing the work of God deceitfully." She told him that would never do. God wanted the whole heart—an entire consecration. He rose from his breakfast, secretly determined to trouble himself no further about it, and went to his work in the Grove. She fearing the result of this crisis, went to her closet. At noon he came home for his dinner, but found none prepared. He was informed by her, that her deep anxiety for his soul had led her to forget every thing else, and she was not aware that the hour of dinner was near. This was too much. He was melted into tears; knelt by her side, and then dedicated himself fully and forever to the Lord; realizing that the kingdom of heaven is "not meat nor drink, but righteousness and peace, and joy in the Holy Ghost." I need hardly add that both have united with our church, believing that it is right and safe to sit by the side of the Saviour at *his* table, and with *his* people of every name.

When we look around us, and reflect, that a little more than two years since, where we now see forty farms under improvement there was scarcely a landmark, and nothing but a naked prairie marked the spot where we now see a thriving village of 150 inhabitants, a numerous village school, a prosperous academy, a congregation of not less than 300 regularly convening on the Sabbath for worship, enrolling 200 members of the Bible classes and Sabbath-school, and nearly the same number of communicants, we cannot but exclaim, What hath God wrought! He has filled the solitary place with his people, and made the moral desert blossom as the rose.

It may be proper to add, for the information of friends at the East, that for two and a half years but two deaths have occurred among adults: one, by a fever contracted in coming; and the other, the result of chronic disease. But of nearly thirty children born in that time, one only has been lost. Thus has the Lord also blessed us with health.

Let us bless the Lord, who redeemeth our lives from destruction, and crowns us with loving kindness and tender mercies.

Yours, &c.

GEORGE W. GALE.

Troy, April 6, 1839.

## SUPPLEMENT.

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### STATISTICAL VIEW OF THE MEANS OF RELIGIOUS INSTRUCTION IN THE COLONIAL EMPIRE OF GREAT BRITAIN.

WE are deeply impressed with the conviction that the christian churches of Great Britain, and especially those of the Congregational order, are very imperfectly aware of the moral and religious state of that British Empire.

Countries which, in geographical extent and relative position very far exceed our own land, have been intrusted to the stewardship of this nation, and our sons have gone forth and possessed themselves, either by treaty, conquest, or colonization, of some of the fairest portions of the earth. While we sympathize with the zeal which has been enkindled in the bosoms of our fellow Christians on behalf of missions to the heathen; yet assuredly it will be "a zeal without knowledge" if we do not inquire, what are the best positions we can occupy now with a view to future aggressive movements upon the kingdom of darkness.

The God of nations has given to Great Britain most important possessions, both in America and Australia; and every one who spreads "earth's melancholy map" before him must perceive, that if large, intelligent, and zealous communities of evangelical Christians can be raised in those newly occupied portions of the earth, they will be able to carry forward the work of God amongst the heathen "beyond them," whatever may be the fate of the older churches in the mother country. For the last twenty years we have witnessed, without interruption, the facilities which the peace of the world affords to benevolent and christian enterprises, and we forget what was the state of things when a European war wellnigh closed our ports and increased in a tenfold degree the difficulties of foreign travel. Should such dark times again recur, how happy will it be for the heathen to receive, not from the ancient churches of Europe, but from those youthful communities in America and Australia, the messengers of Christ to the Gentiles. That such has been the happy effect of planting the gospel in the old colonies of North America, let the missionaries of the American Board, who labour in Greece and Palestine, in Ceylon and Burmah, in China and Hindostan, declare.

The emancipated christian negroes in Jamaica and British Guiana, on the one side, and the coloured converts to the faith at the Cape of Good Hope, on the other, begin to yearn over their pagan brethren in Africa, who, though strangers to the yoke of slavery, are held in the more fatal bondage of the god of this world; and we doubt not, that if the churches of Britain do their duty to those settlements, that from thence will be carried, on the tumid lips and in the once manacled hands of enfranchised negroes, the words of eternal life to the native tribes

of long injured Africa. Nor can the churches of British North America become numerous and strong without exerting the most beneficial influence on the social and religious character of the South American republics, and on the still populous tribes of Indians that are found in the forests and on the creeks of that great continent.

Our more recent settlements, too, in New Holland, Van Dieman's Land, and New Zealand, cannot grow up from seedling nations to strong communities, imbued with the principles and precepts of the gospel, without exerting upon the destinies of the islanders of the North Pacific and Indian Oceans, and even upon China and Japan themselves, the most important influence. The progress of steam navigation and a more perfect acquaintance with the safest and the shortest passage will facilitate the intercourse between those dark countries and our Australian settlements for good or evil, and evil, unmixed evil, it must be, unless the churches of Great Britain direct their efforts to implant a strong religious sentiment in the public mind of those corrupt and too long neglected communities.

They will find that the emissaries of anti-christian Rome are fully aware of the value of those colonies, as centres from which to send forth their Jesuit missionaries, and that to the utmost they are exerting themselves to acquire a commanding influence in the British colonies of both the western and southern hemispheres. Unless, then, we are content to see the blessing light of the reformation go back ten degrees on the dial-plate of this earth's surface, and the cause of liberty and civilization blighted by the spiritual tyranny of Rome, let all Protestants, and especially Protestant Dissenters, pause and consider, whether a larger amount of their missionary efforts should not be directed towards those colonies, which will be an honour or a disgrace to the mother country, and a blessing or a curse to the heathen and other unenlightened nations around them, as they become intelligent, virtuous, and scriptural Christians, or are left to the superstitious fooleries and soul-destroying errors of anti-christian Rome.

Our first Essay must be devoted to

#### NO. I. BRITISH AMERICA.

THAT portion of North America, which Great Britain possesses, by treaty, conquest, or discovery, forms a region of vast extent, including more than a third part of the entire continent.

The whole area of our dominions in North America, is computed to contain nearly 4,000,000 square miles. A great part of which, however, is so constantly under the dreary influence of the Arctic Circle as to supply little hope of its ever becoming the comfortable abode of civilized man.

Our present observations chiefly relate to the moral and religious instruction of those colonial settlements, which have been gradually occupied by emigrants from France, England, &c. and are now divided into independent provinces, with local governments, fashioned after the model of the British constitution, and containing a population that have strong claims upon the sympathy and aid of their brethren at home.

These provinces are Lower and Upper Canada, Nova Scotia, New

Brunswick, Cape Breton, Prince Edward Island, and Newfoundland, concerning which we shall give as much general information as will assist the reader to understand their social and religious condition; where accurate statistics can be obtained we shall gladly supply them, and where not, our readers must be content with general statements.

The Canadas deserve the first place amongst the provinces of British America, forming, as they do, in fact, but one country, more extensive, productive, and populous than all the other provinces united. In the year 1791 they were divided by an Order in Council into two governments, entitled, Lower and Upper Canada. The boundary between the provinces commencing at Pointe Au-Baudex, on Lake St. Francis, about 55 miles above Montreal, running northerly to the Ottawa River, up that river to its source in Lake Temiscaming, and thence due north to the Hudson Bay boundary. The recent political commotions in these provinces have led the Earl of Durham to recommend their re-union under one government, and the Right Honourable C. P. Thomson, is at the present time Her Majesty's Governor General of British North America, and Captain-General and Governor-in-Chief in and over the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward; an appointment which may eventually lead to the consolidation of all these British settlements into one great national community.

#### LOWER CANADA.

This part of the North American coast was first discovered by the Italian adventurers, John and Sebastian Cabot, who were employed in the pursuit of nautical discoveries by Henry VIII. of England. French fishermen on the coast of Newfoundland became increasingly familiar with these coasts, till the reports they brought home of this new country induced Francis I. to commission Jacques Cartier, a bold and experienced navigator, to explore its gigantic river, and to form alliances with its teeming population. This colony was placed in the hands of a religio-commercial company, who, in league with the Jesuits, sought to convert the Indians to the Romish faith and to exclude Protestants, Jews, and other heretics from a settlement designed to subserve the exclusive interests of good Catholics. The king of France was at length compelled to resume the rights to all the territories ceded to this company, and Canada remained a French colony till the year 1760. A war then raged between England and France, and an expedition commanded by the gallant General Wolfe was sent against the Gibraltar of the new world, the citadel of Quebec, which was attacked with an impetuous bravery which French prowess could not resist, and on the 8th of September the garrison capitulated, from which hour, France lost every acre of her American dominion. Civil and religious liberty was granted to the Canadians, and the generous forbearance of the conquerors formed a new era in civilized warfare.

The extent of this province from east to west is about seven hundred miles, and is divided into forty counties.

The population at the last official census, in 1831, was	512,880
Natural increase, 10,000 annually for nine years.....	99,000
Increase by emigration, 50,000 annually, nine years.....	45,000

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Total 656,880

which is the probable population of Lower Canada at the present time.

The prevailing creed in Lower Canada is the *Roman Catholic Faith*, the clergy of which are educated in Canada, and are said to have no connexion with the Pope; their stipends are not paid by Government, as they have for their support the twenty-sixth part of all the grain raised on the lands of Catholics; but if a Catholic turn Protestant, or sell his lands to a person of that faith, the estate is no longer subject to this species of tythe. The Romish Church in Canada is governed by a Bishop—(a Canadian born and educated,) who has under him two coadjutors and four vicars general, and who receives, in addition to the rent of church-lands, the sum of one thousand pounds per annum from Protestant Britain, as if his episcopal dues would not support him, as they sustain his prelatical brethren, the titular Bishops of Ireland: the Catholic Church in Lower Canada includes about 200 vicaires and curés, who receive an average income of £300 per annum, by which they are enabled to live in a style of comfort that greatly promotes their respectability.

Besides the regular clergy there are about three hundred monks and nuns connected with the following monastic establishments; viz. the Hotel Dieu de Montreal, founded in 1664, and containing thirty-seven religieuses professées; the congregation de Notre Dame à Montreal, with eighty professées; the Hôpital-général de Montreal, with twenty-nine professées; the Hotel Dieu de Quebec, with thirty-eight religieuses professées; the Ursulines de Quebec, with forty-seven professées and the Hôpital-général de Quebec, with fifty-one professées.

Three-fourths of the entire population of the province are Roman Catholics, of the class known in France in the seventeenth century. Since their settlement here they have remained unchanged. Their father-land and other Roman Catholic countries have been revolutionized; the world at large has made important advances in the march of mind: but for these two centuries past, this people has retained, almost without exception, the dress, the manners, the habits, the religion, the superstitions, and the ignorance of their forefathers.

Their ignorance is extreme. Five years since, not one in twenty of them could either read or write; and now it is known that in some neighbourhoods, not one in a hundred can write his own name.

Grand Jurors in Montreal, in more than one instance, have been unable to sign their presentments, and, even recently, Members of Assembly have been found alike unable to write.

"It is impossible," says Lord Durham in his report, "to exaggerate the want of education among the inhabitants; no means of instruction have ever been provided for them, and they are almost universally destitute of the qualifications even of reading and writing. It came to



my knowledge that out of a great number of boys and girls assembled at the school-house door of St. Thomas, all but three, admitted upon inquiry, that they could not read. Yet the children of this large parish attend school regularly, and actually make use of books. They hold the catechism book in their hands, as if they were reading, while they repeat its contents which they know by rote." \* \* \* "The entire neglect of education by the Government has thus, more than any other cause, contributed to render this people ungovernable, and to invest the agitator with the power which he wields against the laws and public tranquillity."

Their superstitions may be inferred from this state of ignorance. Thousands of them, in addition to the common errors of their creed, believe that the priest, under sufficient provocation, can convert the subject of his censure into a "loup-garou," *i. e.* a howling wolf; or, if they please, can stay the rising waters of St. Lawrence that threaten to overflow their lands, and cause them to stand up like a wall within the proper channel. About the time of harvest, a Priest may sometimes be seen with gown, book, and crucifix, passing around the fields, and solemnly attempting to drive away the worm that threatens to destroy the wheat: and multitudes believe the infallibility of the effort.

Their religion is the Romanism of the European Continent, as it existed two centuries ago, previous to the agitations of Voltaire, and his infidel associates. The Bible being unknown, and education almost entirely neglected, their only source of knowledge has been the instructions of the Priests. To them they have committed their spiritual interests, and are themselves under little further concern respecting them. Universal mental torpor has consequently prevailed to an extent almost unknown in any civilized country. Nor has the gradual influx of Protestants from other countries afforded hitherto much relief. For since the union of the Province with the British Empire, the country has been made a theatre for commercial adventure, rather than a field for the dissemination of the truth.

Indeed it is obvious that Protestant Missionaries from England are not likely to make an impression upon a people so fortified by national and church prejudices, and therefore, we are happy to announce the formation of the *French Canadian Missionary Society* at Montreal, which proposes to employ ministers, teachers, book-venders and scripture-readers, whose native language is French; they already have two valuable agents employed, and deserve the liberal assistance of British and American Protestants.

The remaining fourth of the population, consisting of about one hundred and fifty thousand Protestants, are divided amongst the various denominations. In 1831, there were 34,620 *Episcopalians*, and 37,937 non-episcopal Protestants, of which 15,069 were in communion with the Church of Scotland. There are forty-four clergymen of the Church of England in this province, with fifty-three churches or chapels built or in progress. The Bishop computes that from fifteen to twenty additional clergymen would provide for the present wants of the province. The Protestant Bishop of Quebec, has a salary of £3000

a year, and his archdeacon a salary of £500. The greater portion of the clergy are supported in whole or in part by the Society for the Propagation of the Gospel in Foreign Parts.

The *Presbyterian Church of Scotland*, in 1833, formed the Synod of Canada, comprising both provinces, comprehending six distinct presbyteries of Quebec, Montreal, Glengary, Hamilton, Bathurst, Kingston, and Toronto, with an average of nine ministers in each. In the Lower Province, there are fourteen Presbyterian Ministers connected with the Church of Scotland, who are in part supported by the Government.

As many seceders from the Church of Scotland had colonized in the Canadas, it became the obvious duty of *The United Associate Synod* to seek after their emigrant countrymen, who were in the wilderness as sheep having no shepherd. In the year 1831 that body commenced its missionary operations in Canada, and their agents there were, in 1834, organized under the designation of *The Missionary Presbytery of the Canadas* in connexion with the United Associate Synod of the Secession Church in Scotland. At the present time they have nine missionaries, who occupy twenty-five stations in the two provinces. In the beginning of 1838 they had nearly 1500 communicants under their care.

At an early period after the rise of Methodism, the Canadas received from the old American settlements many devoted missionaries of that body, who laboured abundantly amidst long-continued privations, and were eminently successful both in the establishment of their own connexion, and in the conversion of souls to God. These form *The Wesleyan Methodist Church* of Upper Canada, who have a conference of their own, distinct from, though in close connexion with the British Wesleyan conference: the latter body have sent from Britain and sustain in Lower Canada eighteen missionaries, who have fourteen circuits in their district, with 2784 members, being a small decrease upon their former return. Of the Canadian Methodists we shall speak under the head of Upper Canada.

Dissenters of the Baptist denomination have existed in considerable numbers in all parts of British North America. Like other Protestant communities, it is not strong in this Romish province. There are, however, nine churches formed into one association, with about six hundred members.

The *Independent Churches*, we regret to acknowledge, have been the latest to make combined efforts for the establishment and diffusion of their opinions in the British colonies. There are but six churches in Lower Canada of the Congregational order, the names of which with their pastors are as under:—

Montreal.....	Rev. H. Wilkes
Durham .....	„ D. Dunkerly
Quebec .....	„ J. Atkinson
Granby .....	„ W. Miles
Melbourne .....	„ J. Anderson
L'Original .....	„ J. J. Byrne.

*Summary of Ministers of all Denominations in Lower Canada.*

Romish Clergy .....	207
Church of England .....	45
Church of Scotland .....	54
Scottish Seceders .....	9
British Wesleyans .....	18
Baptists .....	9
Independents .....	6
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Total	348

## UPPER CANADA.

Upper Canada comprehends an extensive range of territory, bounded on the south-west by a line drawn through the centre of the great lakes, and separating it from the United States on the north; by the Hudson Bay territory on the east; by the Ottawa and Lower Canada, and on the north-west by a region scarcely explored, that is bounded by the waters of the Pacific Ocean. The whole of this territory is estimated to contain 141,000 square miles, or nearly three times the extent of England. The settled parts of this extensive province, the whole of which consists of almost one uniform plain, is divided into eleven districts, subdivided into twenty-six counties, and six ridings, which altogether comprise 277 townships. In 1835 it was computed that in all the districts there were about 5,700,000 acres occupied, but of which not more than 1,308,000 were under cultivation. In 1791, when Mr. Pitt bestowed a constitution on the upper province, it was not supposed to contain above 10,000 inhabitants. In 1794, the town of York, now called Toronto, and the capital was founded, and many emigrants came from the United States to settle there. At the close of the last war, the tide of emigration began to set in from the mother country, and in 1824, the population exceeded 150,000. At the census of 1834 it had risen to 336,000, and it is highly probable that it now exceeds half a million, as under.

Census of 1834 .....	365,555
Natural increase in six years 10,000 annually .....	60,000
Increase by emigration in six years, 27,000 annually .....	162,000
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Total	587,555

The *Roman Catholic Church*, in the province of Upper Canada, has a bishop bearing the title of Regiopolis, who has a government salary of £500 a year, with about 23 priests. The number of persons professing that faith was computed in 1835 to be 15,785. During the years 1833—1835 £4910 were paid to the Romish bishop, a part for himself, a part for his clergy, a part for repairing and building Catholic chapels and churches, and a part for educational purposes, which payments were made from the colonial revenues. The Church of England is placed under the recently created episcopate of Toronto. Dr. John

Strachan the late Archdeacon of Toronto, is the first appointed bishop, consecrated to that office in August, 1839. He has 73 clergy under his oversight, and 150,000 persons have been claimed as belonging to that communion. The number of churches built or in progress towards their completion is about 90. To the ministers of this denomination, the government paid out of the chest of the province from 1832 to 1835, £27,321; of which £9602 were paid in 1834. This money was paid by the executive, without a grant from the legislature of the province.—The Presbyterian Synod in connexion with the Church of Scotland included, in 1835 about 30 ministers. In 1833 they received from government £1295; and in 1834, £2109, a part of which was appropriated towards the erection of churches and chapels in their connexion.

The *United Presbyterian Synod* of Upper Canada includes eleven ministers, who have also been stipendiaries of the state. The Canadian Wesleyan Methodist Church has five districts, 47 circuits, and 93 preachers. The number in society, in 1837, was 14,000. They have a seminary for their young preachers under the management of the Rev. Matthew Ritchie, M. A. the Principal. This body have received from Government about £1,200 towards the erection or repairing of their chapels.

The *British Wesleyan Missionaries*, we believe, were formerly known as the *Methodist Episcopal Church*. They are eighteen in number, and have in the Indian and other settlements 1517 members. In 1831, they were not in favour with Sir John Colbourne, who accused their preachers of meddling in politics, interfering with the Indians, and being in spirit as well as practice separatists, from the Church of England. In 1833, and 1834, they received a government grant of £1611, since which time there seems to have been established a mutual good understanding.

The *Baptist Churches* have five associations, 60 churches, and 4000 members. They project the establishment of a collegiate institution to be located in this province. We are happy to say that they have received no grants of money from Government for religious purposes.

The *Independents*, though confessedly late in their efforts in this field, have yet by the endeavours of the Colonial Missionary Society, succeeded in establishing or sustaining 15 Independent ministers, who at present occupy eleven chapels, and there are eight others now in the course of erection, they are located as follows.

Principal Stations.	Secondary Stations.	Names of Ministers.
Toronto - - -	4 -	John Roaf.
London - - -	3 -	William Clarke.
Burford - - -	2 -	J. Nall.
Brantford - - -	- -	Adam Lillie.
Brantford Township	- -	Vacant.
Hamilton - - -	3 -	David Dyer.
Guelph - - -	1 -	W. P. Wastell.
Esquensing - - -	4 -	Airam Denney.
Innisfil - - -	3 -	J. Climie.
Darlington - - -	1 -	J. Machin.

Principal Stations.	Secondary Stations.	Names of Ministers.
Cobourg - - - - -	3 - - - - -	W. Haydon.
Kingston - - - - -	- - - - -	T. Barker.
Southwold - - - - -	1 - - - - -	J. Silcock.
Westminster - - - - -	- - - - -	A. M'Kenzie.
Newmarket - - - - -	- - - - -	W. Harris.
Dundas - - - - -	- - - - -	D. Lilly.

It is needless to add, that they have not received pecuniary assistance from the state, the Committee of the Colonial Missionary Society having memorialized the Earl of Durham against the system of state support for religion.

*Summary—Upper Canada.*

Romish Clergy.....	24
Church of England.....	74
Church of Scotland.....	30
Scottish Seceders.....	11
Canadian Wesleyan Church.....	93
British Wesleyans.....	18
Baptists.....	50
Independents.....	15

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Total 315

As great and manifold differences of opinion respecting the numbers belonging to the various religious communities exist in the province of Upper Canada, a provision was last year introduced into an Act for the regulation of the duties of township officers, requiring each assessor, in taking the customary census, to specify, in separate columns, the various religious professions of the inhabitants within the circuit of his duty. These returns are at present incomplete, but Sir George Arthur, the Lieutenant-Governor, has transmitted an abstract, as far they have gone, as follows :

Church of England ..... 61,788

Methodists, which are divided under the following heads:

British Connexion ..... 15,795

Episcopal ..... 7,146

Canadian Wesleyans ..... 2,210

Primitive ..... 106

Methodists, without distinction

of party ..... 19,740

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44,997

Presbyterians under the following heads:

Church of Scotland ..... 31,448

Seceders ..... 1,507

Congregationalists..... 1,478

Nonconformists ..... 18

Presbyterians, without distinction

of party ..... 31,308

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65,759

Brought forward .....	127,544
Baptists .....	9,914
Other Denominations .....	19,272
No Profession .....	27,301

Total..... 229,031

So that while the members of the church of England are but 61,788, the Nonconformists from that church, in the province, are 167,244, being a majority in favour of nonconformity of 105,456 in Upper Canada alone.

Sir George Arthur says, in his dispatch concerning these statistics, "I am of opinion that no sect will be satisfied with the returns: it is indeed probable, that in general they will be greatly disappointed." We own this would be our case, if we did not recollect that the term "Presbyterian" is used in North America, as well as in many parts of England, as a convertible term with Independent or Congregationalist; and when we see 31,308 Presbyterians, without reference to sect, we feel satisfied that numbers of our brethren are included therein.

We cannot conclude our account of the Canadas without attempting to explain the present state of the most exciting question connected with their internal polity; we refer to "the Clergy Reserves."

Immediately after the conquest of Canada, George III. gave assurance of protection and support to the Romish Church, the rights, privileges, lands, or seigniories, of which were guaranteed first by the articles of capitulation in 1759, and eventually confirmed by Act of Parliament in 1774. In that statute, however, the legislature declared "that it should be lawful for his Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant clergy within the said province, as should from time to time be thought necessary and expedient." This intention was carried into execution in 1791, when his Majesty called on Parliament, by a royal message, to concur with him in making a permanent appropriation of lands in both the provinces of Canada, for the maintenance and support of a Protestant clergy. In consequence of this communication, Parliament proceeded by the statute 31 Geo. 3. c. 31. to authorize the setting apart of one-seventh of all lands in Upper Canada, and of all such lands in the lowest province as are not already occupied by the French inhabitants, for the purpose specified in the message.

For many years after this statute was passed, the lands thus appropriated were in a great measure unproductive, owing to the limited demand for land of any description; and the want of power to alienate them even on terms the most advantageous. About the year 1819, a corporation was formed under the public seal of each province, consisting of the Bishop of Quebec, and the clergy of his diocese, with power to grant leases of these lands, and thus to draw from them a permanent revenue, which, as is not denied or concealed, it was intended to appropriate to the support of the ministers of the Church of England in that colony.

Immediately on this step being taken, and as soon as the intended

application of those funds was known to them, the members of the Church of Scotland advanced a claim to participate in "the clergy reserves," or their proceeds, founded on the words of the statute, in which they insisted that their clergy were included as the ministers of a national and Protestant church, and on the treaty of the union between England and Scotland, in which solemn national compact an entire community of rights and privileges is secured to the inhabitants of both countries. On these grounds it was contended, that the ministers and other members of the Church of Scotland, are entitled, in every colony settled or acquired since the year 1706, to be put on a perfect equality, in all respects, with those of the Church of England, in proportion to the numbers belonging respectively to each denomination.

Other sects felt that they were equally Protestant, and therefore have asserted their right to participate in those funds which make a common provision for all Christians who do not belong to the Church of Rome; but to use the terms of Lord Durham, "a great body of all Protestant denominations, and also numerous Catholics, who inhabit the province, have maintained that any such favour towards any one, or even all of the Protestant sects, would be most inadvisable, and have either demanded the equal application of those funds to the purposes of all religious creeds whatsoever, or have urged the propriety of leaving each body of religionists to maintain its own establishment, to repeal or disregard the law, and to apply the clergy funds to the general purposes of the government, or to the support of a general system of education."

Notwithstanding the strong feeling manifested by the public upon the question of Establishments, a measure was adopted by the late governor which greatly irritated the anti-establishment party. We cannot better describe it than in the words of Lord Durham.

"During all this time, however, though much irritation had been caused by the exclusive claims of the Church of England, and the favour shown by the Government to one, and that a small religious community, the clergy of that church, though an endowed, were not a dominant, priesthood. They had a far larger share of the public money than the clergy of any other denomination; but they had no exclusive privileges, and no authority, save such as might spring from their efficient discharge of their sacred duties, or from the energy, ability, or influence of members of their body. But the last public act of Sir John Colborne, before quitting the government of the Province in 1835, which was the establishment of the fifty-seven rectories, has completely changed the aspect of the question. It is understood that every rector possesses all the spiritual and other privileges enjoyed by an English rector; and that though he may have no right to levy tithes (for even this has been made a question), he is in all other respects in precisely the same position as a clergyman of the Established Church in England. This is regarded by all other teachers of religion in the country as having at once degraded them to a position of legal inferiority to the clergy of the Church of England; and it has been resented most warmly. In the opinion of many persons, this was the chief pre-disposing cause of the recent insurrection, and it is an abiding and unabated cause of discontent. Nor is this to be



wondered at. The Church of England in Upper Canada, by numbering in its ranks all those who belong to no other sect, represents itself as being more numerous than any single denomination of Christians in the country. Even admitting, however, the justice of the principle upon which this enumeration proceeds, and giving that church credit for all that it thus claims, its number could not amount to one third, probably not a fourth, of the population. It is not, therefore, to be expected, that the other sects, three at least of whom, the Methodists, the Presbyterians, and the Catholics, claim to be individually more numerous than the Church of England, should acquiesce quietly in the supremacy thus given to it. And it is equally natural that the English Dissenters and Irish Catholics, remembering the position which they have occupied at home, and the long and painful struggle through which alone they have obtained the imperfect equality they now possess, should refuse to acquiesce for themselves in the creation of a similar establishment in their new country, and thus to bequeath to their children a strife as arduous and embittered as that from which they have so recently and imperfectly escaped.

"But for this act, it would have been possible, though highly impolitic, to have allowed the clergy reserves to remain upon their former undetermined and unsatisfactory footing. But the question as to the application of this property, must now be settled, if it is intended that the province is to be free from violent and perilous agitation. Indeed, the whole controversy, which had been in a great measure suspended by the insurrection, was, in the course of the last summer, revived with more heat than ever by the most inopportune arrival in the colony of opinions given by the English Law Officers of the Crown in favour of the legality of the establishment of the rectories. Since that period, the question has again absorbed public attention; and it is quite clear that it is upon this practical point that issue must sooner or later be joined on all the constitutional questions to which I have previously adverted. I am well aware that there are not wanting some who represent the agitation of this question as merely the result of its present unsettled character, and who assert, that if the claims of the English church to the exclusive enjoyment of this property were established by the Imperial Parliament, all parties, however loud their present pretensions, or however vehement their first complaints, would peacefully acquiesce in an arrangement which would then be inevitable. This might be the case if the establishment of some dominant church were inevitable. But it cannot be necessary to point out that, in the immediate vicinity of the United States, and with their example before the people of Canada, no injustice, real or fancied, occasioned and supported by a British rule, would be regarded in this light. The result of any determination on the part of the British Government or Legislature to give one sect a predominance and superiority, would be, it might be feared, not to secure the favoured sect, but to endanger the loss of the colony, and, in vindicating the exclusive pretensions of the English church, to hazard one of the fairest possessions of the British Crown.

"I am bound, indeed, to state, that there is a degree of feeling, and an unanimity of opinion, in the question of ecclesiastical establishments over the northern part of the continent of America, which it will be

prudent not to overlook in the settlement of this question. The superiority of what is called the 'voluntary principle,' is a question on which I may almost say that there is no difference of opinion in the United States; and it cannot be denied, that on this, as on other points, the tone of thought prevalent in the union has exerted a very considerable influence over the neighbouring provinces. Similar circumstances, too, have had the effect of accustoming the people of both countries to regard this question in a very different light from that in which it appears in the Old World; and the nature of the question is indeed entirely different in old and new countries. The apparent right which time and custom give to the maintenance of an ancient and respected institution cannot exist in a recently settled country, in which every thing is new; and the establishment of a dominant church there is a creation of exclusive privileges in favour of one out of many religious denominations, and that composing a small minority, at the expense not merely of the majority, but of many as large minorities. The church, too, for which alone it is proposed that the state should provide, is the church which, being that of the wealthy, can best provide for itself, and has the fewest poor to supply with gratuitous religious instruction. Another consideration, which distinguishes the grounds on which such a question must be decided in old and new countries is, that the state of society in the latter is not susceptible of such an organization as is necessary for the efficiency of any Church Establishment of which I know, more especially of one so constituted as the Established Church of England; for the essence of the Establishment is its parochial clergy. The services of a parochial clergy are almost inapplicable to a colony, where a constantly varying population is widely scattered over the country. Any clergy there must be rather missionary than parochial.

"A still stronger objection to the creation of a Church Establishment in this colony is, that not merely are the members of the Church of England a small minority at present; but, inasmuch as the majority of emigrants are not members of the Church of England, the disproportion is likely to increase, instead of disappearing, in the course of time. The mass of British emigrants will be either from the middle classes of Great Britain, or the poorer classes of Ireland; the latter almost exclusively Catholics, and the former in a great proportion either Scotch Presbyterians or English Dissenters."

Upon Lord Durlam's return, an act was brought into the provincial legislature, "to dispose of the lands commonly called the clergy reserves;" and which provides that the proceeds of all the reserves sold or to be sold, be paid into the hands of the receiver-general of the province, to be applied by the Imperial Parliament for religious purposes. This measure was carried in the House of Assembly, at a late hour of the night preceding the day of prorogation, by a majority of one vote in a house of 44 members.

Thus is transferred to the British Parliament the settlement of a question, which Sir George Arthur acknowledges to be one "in its nature most exciting, and which in Upper Canada tends to give rise to the fiercest discussions, both in regard to political and religious principles."

The most vigorous efforts, therefore, we anticipate will be made at home to persuade Parliament to appropriate the clergy reserves exclusively to the Episcopal Church.

The Bishop of Exeter in his late charge, referring to this question, says that "this particular of the enactment must give us hope; for before such appropriation shall be made, we cannot doubt that Parliament will direct that some course be taken to ascertain the right construction of the phrase 'a Protestant clergy,' in the act which was designed to give effect to the pious munificence of her Majesty's royal grandfather: and as little can we doubt, that if it be found that the phrase in that statute means, as we trust it means, *clergy of the Church of England*, no false liberality, no readiness to sacrifice principles to a supposed expediency, will prevent the British legislature from doing what religion and justice shall be equally found to demand."—p. 16.

The same sentiment in less cautious phrase occurs in the last report of the Society for the Propagation of the Gospel. "As none of the proposed measures, either for complete or partial spoliation can be carried into effect without the sanction of both Houses of the British Parliament, the Society trusts that the day is far distant when they shall have to mourn over the completion of an act manifestly impolitic and grossly unjust."—p. 30.

Our readers have read Lord Durham's opinion upon this exciting question, let them now read Sir George Arthur's testimony. "Whatever might have been the legal interpretation in the present act, of the term 'Protestant clergy,' it is my duty to state that *no such limitation will now satisfy the people of this country.*"—*Dispatch to Lord Normanby, May 14.*

Let high churchmen take warning! But we fear they would prefer to see the Canadas independent of the British crown, rather than witness their established clergy dependant on the affectionate and free-will offerings of the people!

#### NOVA SCOTIA.

Nova Scotia forms a large peninsula in advance, as it were, of that long line of the American coast which extends south-west from St. Lawrence to the Gulf of Mexico. It is separated from the continent by the Bay of Fundy. It was early colonized by the French, then by English settlers, but was not permanently annexed to the British crown till September, 1710. The extreme length from the north-east to the north-west is estimated by M. Bonchette at 383 miles, the breadth varies considerably from 30 to more than 100 miles, the entire superficies is stated at 15,617 square miles, and 9,994,880 acres. No census has been taken of the population since 1827, when one, said to be very accurate, gave 123,848. A previous enumeration, in 1817, had shown only 82,053; this would indicate an increase of 50 per cent. in ten years, which would make the population, in 1837, 180,000, which is supposed to be the very largest computation that can be safely formed. This colony, like most others, possesses a British constitution in miniature.

Each of the ten counties into which the country is divided elect two

representatives for the Assembly, except Halifax, which chooses four. The City of Halifax, which is the capital of the country, and the third town in British America, chooses two members, and seventeen other towns elect one each. This body exercises the usual functions of a Commons House, voting taxes, passing laws, subject to the approbation of the Council and Governor, and of the Sovereign and Council at home. The Council consists of twelve members, the Chief Justice of the province being its president. The next in rank is the Bishop of Nova Scotia, and ten other members who are nominated by the Government.

The *Church of England* is considered as the established sect, but with how little justice will be apparent from the fact that out of a population of 170,000 it does not include in its communion more than 30,000 of the inhabitants. In 1787 Nova Scotia was erected into a Bishop's see, which includes Cape Breton and Prince Edward Island. There are 27 resident clergy, with five visiting missionaries, all connected with the Society for the Propagation of the Gospel in Foreign Parts. The Bishop of Nova Scotia has a salary of £2,000 a year, and the Archdeacon of £300.

The *Presbyterian Churches* are chiefly formed of emigrants from Scotland, and constitute the most numerous community in the country. There are ten officiating ministers within the pale of "the Kirk." The Provincial Presbyterian Synod of Nova Scotia is divided into the Presbyteries of Halifax, Pictou, and Cape Breton, and consists of 17 ministers. They receive no support from Government, but have, since 1784, derived assistance from a society in Glasgow, which having required their entire union with the Church of Scotland, has excited some discussion, as all the Presbyteries are not prepared for that measure. Their number at the last census was 37,225.

The *Roman Catholics* stand next in numerical importance. This community consists of some of the early inhabitants, and Highland and Irish emigrants. There are about 1400 Indians who also profess this faith, but it is said without effecting a beneficial change in their manners. They have four or five chapels, which they decorate in their own style, and they are very zealous for the ritual usages of that community. Dr. Fraser is the Vicar Apostolic, who has under his charge 18 priests, from France and Britain. It appears from a letter of his in the *Annales de la Propagation de la Foi* that he computes the number of Catholics in Nova Scotia and Cape Breton at 60,000. This, if accurate, is a startling increase since 1827, when, by the census, the members of that community in Nova Scotia did not exceed 21,000. The Baptist churches are the most numerous body of Protestant dissenters in the colony. This denomination commenced about forty or fifty years ago, when men of strong heads and warm hearts, but in many cases plain in manner, and utterly untaught in human lore, began to seek out in the remote and scattered settlements those that were perishing for the bread of life.

Thus commenced a flourishing community which, in 1829, could number in Nova Scotia alone 2255 church members, and who have now increased to 4549, with 24 ministers. Although independent in their

church government, they hold an annual conference, in which questionable points are amicably adjusted.

The *Wesleyan Methodists* form a less numerous body. They have 10 circuits, with 14 travelling preachers, and at the last census, 9408 members. In the statistics of 1827 there were 2968 Lutherans, and 5077 other dissenters. We presume the former are German settlers, but whether they have ministers of their own church we do not know. Amongst the 5077 dissenters there are some Independents, but we acknowledge with deep humiliation that their actual state is to us unknown. There exists at the prosperous town of Yarmouth one Congregational church, of which Mr. Holland, sent out by the Missionary Society, was the minister. Of its present condition we know nothing. In Halifax, the capital, in 1820, Dalhousie College was founded on the model of that of Edinburgh; but the institution that takes the highest collegiate rank is that at Windsor, which enjoys all the privileges of a university, being entitled to confer degrees, and to teach the whole circle of the sciences. It is provided with a President, three or four Professors, and a Curriculum that extends over a term of five years. The Parliamentary grant for its support was withdrawn in 1833, and it now depends on a vote of the Provincial Government, and annual subscriptions amounting to about £500 a year. A very illiberal clause in its laws, requiring subscription from all students to the 39 articles, has of late been repealed. The average number of students may be stated at 20 annually. The Presbyterians have formed an academy at Pictou, where the languages, with natural and moral philosophy, are taught. It receives a grant of £400 per annum from the Provincial Government, and was attended, in 1833, by 40 youths. The Baptist churches also have a seminary, called Horton Academy, for the education of boys of that denomination, in which there are generally a few young men studying, with a view to greater efficiency in the ministry.

COUNTY.	STATISTICAL RETURNS OF THE RELIGIOUS DENOMINATIONS, 1837.								Total No. of Souls in each County.
	Church of			Metho- dists.	Baptists.	Luthe- rans.	Other Dis- senters	Doubtful or pro- fessing no religion.	
	England	Scotland	Rome.						
COUNTY OF HALIFAX.									
Peninsula of Halifax .....	6021	2900	3627	1164	680	—	26	21	14,430
Remainder of District do. . .	3709	3732	2158	150	688	—	—	—	10,437
District of Colchester .....	334	6283	136	50	668	—	—	32	7,703
— Pictou .....	257	12429	1013	—	—	—	—	250	13,949
County of Hants .....	1956	2722	599	1590	1753	—	—	7	8,627
— King's .....	1507	2432	721	1080	4454	—	14	—	10,208
— Annapolis .....	4990	400	2004	1776	4872	—	99	10	14,661
— Shelburne .....	2116	2075	1326	1501	4872	36	109	—	12,018
— Queen's .....	865	217	183	1253	411	45	1251	—	4,225
— Lunenburg .....	2119	1916	437	844	1192	2897	—	—	9,404
— Cumberland .....	768	646	417	—	—	—	3585	—	5,416
— Sydney .....	4197	1473	7180	—	—	—	—	—	12,760
Totals .....	28630	37225	20401	9408	19790	2968	5077	330	123,846

*Summary.*

Church of England Clergy .....	33
Scotland .....	17
Roman Catholic .....	19
Baptists .....	24
Wesleyan Methodists .....	14
Independents .....	1
Total	108

As so large a majority of the inhabitants of this colony are not members of the episcopal church, it cannot be a matter of surprise that there should be a strong dissenting interest in the House of Representatives, disposed on every fitting opportunity to repress the assumptions of the dominant sect. The public press re-echoes the sentiment of the public mind on this question, and the following passage from the Pictou Colonial Patriot will indicate the general state of feeling. "Let us look at the Council Board, our Lord Bishop, his relations, the relations of his relations, and the members of his church. Nova Scotia is a dissenting community. What advice is such a council likely to give? This we think the government of the province sufficiently indicates. We have a bishop and his clergy well endowed, without a single individual to inform the Crown that British munificence has thus sown the seeds of dissatisfaction in every corner of the province. We have dissenting clergy, for the sake of these beneficed men, in a state of degradation; and for the sake of our Lord Bishop and his aggrandizing and monopolizing plans, we have every species of education beyond the pale of the church put down and hampered. The very commissioners for managing our little schools have been of his Lordship's nomination."

About 50,000 acres of land have been granted for the support of religion and schools. These lands were considered by the episcopal party as appropriated to the support of schools conducted upon the principles of the church; but the non-episcopal party contend that the school-lands may be applied for the purposes of general education, and bills have been brought in and passed by the Assembly and Council of the province, for the appointment of trustees to administer the school-lands upon a liberal basis. The Lieutenant-Governor, Sir C. Campbell, withheld his assent, and the whole question was referred to the Colonial Office at home. The opinion of the law officers of the Crown was taken by Lord Glenelg, who decidedly think that the exclusive claim of the episcopal party cannot be sustained. We do not doubt but that Lord John Russell will instruct the Lieutenant-Governor to pass those bills, which will for ever destroy so unrighteous a monopoly.

## CAPE BRETON.

Cape Breton, though forming part of the government of Nova Scotia, claims, on account of its insular character, a separate notice. It is divided from the north-east coast of Nova Scotia by St. George's Bay and the Strait Causeau. The whole island, in its greatest length,

is 100 miles, and in its greatest breadth only 80, and comprising an area of about 2,000,000 acres. At the census of 1827, the population was returned at 18,700; but the census was confessedly inaccurate, and is supposed to have understated the number of the inhabitants. Sydney is the capital and principal town of the island, at which is stationed a clergyman of the Church of England and two schoolmasters, a Methodist preacher, and a Roman Catholic priest, who has a handsome chapel. As many of the inhabitants are Scottish emigrants, it is presumed that there are Presbyterian as well as Baptist ministers, but, if so, their names and localities are to us unknown.

#### NEW BRUNSWICK.

This extensive and important country lies nearly north and south between Nova Scotia and Canada, having the United States on the one side, and the Gulf of St. Lawrence on the other. According to M. Bouchette, it comprises 27,704 square miles. By the census of 1834, the population amounted to 119,457. It is divided into 11 counties, that are chiefly arranged up the rivers and waters upon which the inhabitants are located.

St. John's City is the capital, and, being incorporated, is governed by a Mayor, Aldermen, and a Commonalty, who preside over a population of about 10,000. The general government is assimilated to that of the parent country, the House of Assembly consisting of twenty-eight members, and the Lieutenant-Governor's Legislative Council of twelve. The Roman Catholics have a bishop and 17 priests, with about 16,000 members. The Episcopal church is within the diocese of Nova Scotia, under the government of an archdeacon and 26 clergy. The members of this church are 79,000, and so form the majority of the population. The Scotch, or Presbyterian church, has 12 ministers, who receive from Government a stipend of £50 each, with about 6000 members. The Baptists have 25 ministers and churches in one association, and are computed to be about 10,000. The Wesleyan body has 17 circuits, with 26 preachers, and 2638 members. We are not aware that there is any Congregational church in this colony. A college has been founded at Frederickton, endowed with 6000 acres of land; and, by liberal grants from the Crown, and the province, a handsome building has been erected. It is open to students of every denomination. In 1836, £2200 were voted for its support. The Baptists are about to establish an academy in this town, on the plan of the one at Horton, Nova Scotia. There are nine grammar-schools, and 285 parish schools throughout the colony.

#### *Summary of Ministers.*

Romish Clergy .....	18
Church of England .....	27
— Scotland .....	12
Baptists .....	25
Wesleyans .....	26
Total.....	108



## PRINCE EDWARD ISLAND.

This interesting island is situated in a bay of the Gulf of St. Lawrence, bounded on the west and south by New Brunswick and Nova Scotia, from which it is separated by the Northumberland Strait, which, in some parts, is only nine miles across. On the east it is bounded by Cape Breton, at a distance of 27 miles, and on the north by the Gulf of St. Lawrence. Its length is about 140 miles, and its breadth varying from 15 to 34 miles, with an area of 2134 square miles. The population, in 1833, was 28,925. It is governed, like the other American colonies, by a Lieutenant-Governor, Council, and House of Assembly, the nine members of the former being appointed by the sovereign, and the 18 members of the House of Assembly elected by the people.

The town of St. Andrew's is the residence of the Roman Catholic bishop, where they have a large chapel, besides 10 or 12 other places of worship throughout the island. There are three Episcopalian clergymen, four Wesleyan Methodist ministers, and 13 Scotch Presbyterians.

There are three Baptist chapels, but we are not aware that there are any Congregationalist.

*Summary of Ministers.*

Church of England .....	3
Scotland .....	13
Wesleyans .....	4
Total.....	20

## NEWFOUNDLAND

Is the largest and most important island on the eastern coast of North America. Its extreme length is about 420 miles, and its greatest breadth 300 miles, and excluding its broken and rugged shore, the circumference may be stated at 1000 miles. The population of this island has been in a state of continued and rapid increase. By the census, in 1836, with the district of Togo, it amounted to nearly 75,000. The government of this island was long administered by the naval commanders appointed to cruise on its coast: but, in 1832, after great popular excitement, a constitutional government was established on the most liberal basis, the Assembly being elected by a suffrage almost universal. The House of Assembly consists of 14 members, and the Council of nine. St. John's is situated on the coast, like all the other towns, for little is known of its interior. It is the seat of government there, and has the largest share in the commerce of the island. As this island was first permanently colonized, in 1623, by Sir George Calvert, afterwards Lord Baltimore, that he and his emigrant countrymen might enjoy the free exercise of the Roman Catholic faith, so, by the constant emigration of Irish labourers, the members of that church have formed the greater part of the population. Their number, according to the last census, in 1836, was 36,899. The Protestant Dissenters amounted to 10,591, and the Episcopalian only to 2718; yet, strange to say, Dr. Spencer, late Archdeacon of Bermuda, has been appointed, during the past year, Bishop of Newfoundland, with a body of 10 clergy, throughout that

island. In the capital there was but one Episcopal church, capable of holding 800, and a second church, just built, to hold 700; as the seat of the Popish bishop's see, there is a Catholic church, together with a Presbyterian chapel, and a Methodist chapel, each capable of holding 500; it is computed that there are 3000 Protestants without the means of grace in that city. The Wesleyan Methodists have 12 circuits in the Newfoundland district, with 13 preachers, and 1849 members. There are Presbyterian and Congregational societies in the island. Missionaries from the London Missionary Society have laboured at Twiling Gate, Harbourgrace, Togo, Conception Bay, Bonavista, Green Pond Island, and the Town of St. John's. These, as missionary stations, are abandoned, on account of the superior claims of the Pagan nations. It would be interesting to ascertain what permanent results have followed those efforts.

#### AUTHORITIES.

As it is not convenient to cite an authority for every fact, so we must content ourselves by stating that we have inserted nothing but on the best authority we could obtain. We are indebted for the preceding statements to Mr. Martin's History of the British Colonies, Reed and Matheson's Visit to the American Churches, Dr. Betteridge's Brief History of the Church in Upper Canada, Cox and Hoby's Baptists in America, Historical and Descriptive Account of British America, Seventh Report from the Committee on Grievances of the House of Assembly, U. C., Earl of Durham's Report on the Affairs of British North America, Captain Moorsom's Letters from Nova Scotia, Bishop of Exeter's Charge, Reports of the Society for the Propagation of the Gospel, of the Colonial Missionary Society, Missionary Record for the Church of Scotland, Quarterly Record of the Missions of the United Secession Church, Minutes of the Methodist Conference, held at Liverpool, July 1839, &c. &c.

#### ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from Rev. Dr. Fletcher—Rev. Messrs. Algernon Wells—John Sibree—D. E. Ford—Thomas Milner—Thomas Russell—E. Leighton—Dr. Stroud—Mr. Robert Fletcher.

E. D. Ward's valuable Letter has been sent to the right quarter.

The writer of the Review of Mr. Beale's *Natural History of the Sperm Whale*, which appeared in our September number, has returned to us that gentleman's manuscript of twenty folio pages, which we referred to him. His judgment is that Mr. Beale has not produced any additional evidence to sustain his unfriendly strictures upon the Missionaries in the *Society Islands*. Our Reviewer declined to enter upon the question of the American Missionaries at the Sandwich Islands, so that all Mr. Beale has written on that subject is beside the mark. Mr. Beale is much displeased with some suspicions that we expressed in the Review unfriendly to his religious and moral character; if they are unjust, we regret the injury that has been done him; but he must permit us to say that the writer, who expects more from the arts of civilization, than from the truth of Christianity, and that can speak with levity of those voluntary exiles who endure so many privations for the sake of teaching them to the savage inhabitants of these islands, is not in a position to claim great consideration from a review that is conducted on the principles of the gospel. The MS. of Mr. Beale shall be returned.

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END OF VOL. III. N. S.

## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

Continued from p. 659 of No. 68.

CONNECTED WITH

CHARLOTTE-TOWN Ladies' Association .....	Prince Edward's Island Aux.
CHILCOMPTON.....ditto.....	Bath ditto.
CHILD-OKEFORD.....ditto.....	} Blandford ditto.
FARNHAM and CHETTLER.....ditto.....	
OKEFORD-FITZPAINE.....ditto.....	} Milborne-Port ditto.
CHARLTON-HORETHORNE.....ditto.....	
STALBRIDGE.....ditto.....	} Shaftesbury ditto.
MARNHULL.....ditto.....	
WEST-MORDEN.....ditto.....	Wimborne ditto.
WHITECHAPEL Association.....	East-London ditto.
HOLT Branch.....	} Norfolk and Norwich ditto.
ATTLEBURGH Ladies' Association.....	
FROWSE, CARROW, &c.....ditto.....	} Norwich Ladies' Branch.
LAKENHAM.....ditto.....	
UNION-PLACE, NEW-CITY, &c.....ditto.....	
THORPE.....ditto.....	
THORPE-HAMLET.....ditto.....	} Holt Branch.
POCKTHORPE.....ditto.....	
EATON.....ditto.....	} North-Walsham Branch.
HOLT.....ditto.....	
BRISTON and MELTON.....ditto.....	
ANTINGHAM and BRADFIELD, ditto.....	
BARTON.....ditto.....	
BACTON.....ditto.....	
CATFIELD.....ditto.....	
HAPPISBURGH, ECCLES, &c.....ditto.....	
HICKLING.....ditto.....	
HORNING.....ditto.....	
LUDHAM.....ditto.....	} Ayleham ditto.
MUNSLEY.....ditto.....	
SMALLBURGH.....ditto.....	} Loddon ditto.
STALHAM, INGHAM, &c.....ditto.....	
NORTH-WALSHAM.....ditto.....	} Windsor and Eton Aux.
OUTLON, IRMINGLAND, &c.....ditto.....	
ERPINGHAM, INGORTH, &c.....ditto.....	
SURLINGHAM.....ditto.....	
WINDSOR.....ditto.....	

From Mr. Brackenbury, giving an account of his visit to the Isle of Mann.

Bolingbroke, Dec. 6, 1838.

It was my happiness to hear of many instances of blessedness in reading the [Manx] Scriptures, to persons who had obtained them through our instrumentality. I may record one fact in proof of it. A middle aged, labouring man, who was addicted to the sin of drunkenness, was, in other respects also, an unkind husband: he had never learned to read; and he valued not the Bible for himself, but he was persuaded to buy a Manx Bible for his wife. She, notwithstanding all his unkind treatment, had compassion on him who was ignorant and out of the way: she read the Bible to him, whenever she could: his mind was impressed and alarmed, and he entreated his wife to teach him to read, that he also might "seek

out of the Book of the Lord, and read."—He learned quickly; he read diligently; the Lord opened his understanding, that he might understand the Scriptures: he was made wise unto salvation, through faith which is in Christ Jesus: he lived soberly, righteously, and godly, the remainder of his days; and died rejoicing in hope of the glory of God.

The aggregate amount contributed at the five Meetings held, was about 45*l*. More than 12,000 Bibles and Testaments [English and Manx] have been circulated in the island.

*From Dr. Pinkerton.*

*Frankfort-on-the-Maine, Nov. 26, 1838.*

THROUGH the long-continued and tender mercies of God, I am permitted again to address you on the concerns of our Society. This is a duty which often, during my late illness, I thought I should never have to perform again: but now that it has pleased God so far to restore me that I am able to dictate, I most gladly record my sense of gratitude for past mercies, and hearty willingness to continue my labours in the cause of our Society.

[After giving some account of his visit to Chur, Rapperswyl, and Zurich, Dr. Pinkerton goes on to say:]—From Zurich, I proceeded, across the mountains, to Schwytz; where it pleased God to lay upon me a heavy affliction. The particulars of my sufferings there have been communicated to you, through my son. So far as my memory serves me, it was the severest illness I have ever passed through in this life. How precious to me have been the assurances of God's love in the depths of suffering, in Heb. xii. 6—13, in the weary nights and days of the last two months! Yes, these verses, that seem to contain nothing but bitterness, I have experienced to be sweeter than the honeycomb, and full of consolation. My only desire is, that my prolonged life may, through divine grace, bring forth the peaceable fruits of righteousness, to the glory of God. We experienced great kindness from the Roman Catholics in Schwytz, and especially from my correspondent, Professor T——, an enlightened pious Catholic, who generally visited me once every two days, and never failed to bring before my mind some consolatory truths from the Holy Scriptures, applicable to the peculiarly trying circumstances in which I was placed. He himself has to suffer persecution, for his attachment to the word of God, from the Romish party, which is at present all-powerful in that little Canton.

*From the Rev. Dr. Steinkopff.*

*(Concluded from p. 664.)*

My longest stay was at Stuttgart, the capital of the kingdom of Würtemberg; where, ever since 1812, an active and most useful Society has pursued its labours, and brought into circulation upwards of 350,000 German Bibles and Testaments, not only in every part of the kingdom, but also in various parts of Germany and France. I attended several of its Committee Meetings; and felt truly gratified by being permitted to second a proposition, made by its Depositary, to print an edition of the Gospel of St. Luke for the benefit of the Blind; and also to encourage a plan proposed by a Committee Member, who is Chaplain of the Garrison at Stuttgart, to furnish every company of soldiers with a certain number of New Testaments. The Anniversary of the Würtemberg Biblical Institution was held on Friday the 21st of October, in the

Cathedral. Four Prelates of the Protestant Church, and almost the entire body of the Parochial Clergy of the Capital, together with a very numerous audience, attended it. An excellent sermon was preached: the Report was next read: a public distribution of 300 Bibles and Testaments was then made to 300 boys and girls connected with the various schools; and, in conclusion, I was privileged to deliver an address, presenting a concise account of the latest operations of the British and Foreign Bible Society, which was received most kindly. The First Chaplain to the Court was present. The King has been invariably kind to the Institution: he annually supports it by a donation of 500 florins. I cannot sufficiently thank God for the many and distinguished blessings which it still pleases a God of infinite mercy to confer on my dear native land (Württemberg). The word of God is preached in purity, and, in many instances, with talent and unction, in the Protestant Churches of Stuttgard. For several Sundays, I went, both morning and afternoon, to the Parish Church of St. Leonhard, and heard most excellent sermons. The large church was crowded: hundreds were obliged to stand. Near 500 Communicants presented themselves at the Lord's Table. I also attended the confirmation of a number of young people at the Cathedral: the service was most solemn. Many tears were shed, not only by the young people, but also by the adults. In the afternoon of the same day I preached at the Cathedral; and addressed the young people, who had been confirmed in the morning. On Wednesday, the 3d of October, I enjoyed the high satisfaction of attending a Meeting of 130 pious and devoted Protestant Clergymen, chiefly Parish Ministers, assembled, at Stuttgard from different parts of the kingdom, for the purpose of conferring with each other on important points connected with their ministerial work and office, and of encouraging and strengthening one another in their most holy faith.

I was also favoured with an interview, first with the King, and afterwards with the Queen of Württemberg. Both received me most graciously, and conversed with me for a considerable time. I presented His Majesty with a copy of the Bible in the Tahitian; with the New Testament in the Mantchou; and with the Prophet Isaiah in the Esquimaux language. The King expressed himself much gratified; and proposed several questions relative to the state of Religion in the South-Sea Islands and in the vast Chinese Empire, and to the attempts made by Christians of different nations and denominations to evangelize those far distant regions. He afterwards testified, in a Letter addressed to me by the Secretary of State, the satisfaction which the presentation of these and other copies of the Sacred Scriptures, on the part of the British and Foreign Bible Society, had afforded him; and requested me to accept a golden medal, as a token of his approbation of my exertions for the dissemination of the word of life and salvation. Soon afterwards, I was presented to the Queen, who understands and reads English, and who entered with much interest into the labours of the various benevolent and Christian Institutions, both in Great Britain and on the Continent. She accepted, with much pleasure, a copy of the small Pocket Testament in the Italian language, lately printed by our Society. She lamented so many having been led away by a spirit of infidelity and insubordination; but observed, she had always found those men most conscientiously devoted to their God, and most faithfully attached to their earthly rulers, who were the most diligent and attentive readers, hearers, and doers of the word of God.

The Committee having kindly placed at my disposal some copies of the different versions printed at the expense of the British and Foreign Bible Society, I assigned them partly to the Royal Library at Stuttgart, and partly to the libraries of the University and of the Theological Seminary in Tuebingen; as will appear from the Letters of thanks received from official gentlemen connected with these public institutions.

In the progress of my journey through some parts of Switzerland, I had also repeated opportunities of observing that the Biblical and Missionary Cause had many warm friends and supporters in the Protestant Cantons of that interesting country, particularly in the cities of Schaffhausen, Zurich, and Basle; and, amidst the multiplied and strenuous efforts made by the champions of infidelity, to undermine the very foundations of Christianity, there is still remaining a mighty phalanx of friends to the Bible, and to the God of the Bible, who are more determined than ever to counteract those unhallowed designs, and, with unshaken firmness and undeviating integrity, to adhere to those great and fundamental truths so plainly and distinctly contained in the Inspired Volume, and handed down to us, as a sacred deposit, by Apostles, Martyrs, and Reformers, who did not count even their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God.

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*From Mr. W. P. Tiddy.*

*(Concluded from p. 665.)*

The next Meeting was at D——: but here we were obliged to scold; and this we did, and gave them a good scolding. Their Committee had not met for many months; they had taken no interest in the work: Mr. D—— told me not to spare them, and we followed his advice;—and we had fine subjects, coming fresh from zealous L—— and P——. D—— is the Mother Society, and her children have out-stepped her; but I hope that the next year will show that she has gathered strength. As I said in the beginning, so I say again, that it was the best week I have spent since I have been in Belgium. We were well received everywhere; and welcomed with open arms, especially by our kind friend D——. But I have another little anecdote to tell you, of an Englishman. I was at a Prayer-meeting, a fortnight since, where I met with an Englishman who appears to be suffering severe pain of mind: he related some particulars of his history to the friends present; and amongst other things, the following:—Returning one day from the Races (he is a training-groom) near London, he got upon the coach, and placed himself alongside a gentleman, who proved to be a Clergyman. The Clergyman spoke to him of Religion, and presented him with a Testament, which he begged him to read, and, indeed, made him promise to do so. The Clergyman took the groom to the room to dine with him, when they arrived at the inn, and, I believe, prayed with him; and then they parted. The groom was faithful to the promise he had made; and one day, reading in the Hebrews, he came to that passage, "There remaineth no more sacrifice for sin." From that day he has had no peace of mind; the passage has always followed him. He finds his profession to interfere with his soul's health; so that he is much tried. I have no doubt but that a work of grace is begun in his heart; and there is no doubt that reading the Testament was the instrument.

This groom is the son of a Minister—I believe, a Baptist. How many such cases will Eternity disclose? Perhaps the Clergyman may never hear, on earth, of the blessing he was to this poor man's soul; but he will learn it in heaven; and I have the confidence that *we* shall hear, too, of many a piece of bread that we have cast upon the waters.

Another little history, and I finish. Last Sunday evening, a person who attends the same Prayer-meeting related to us some parts of *his* history: for, the Sabbath before, he had said to the Englishman, "Take courage; you have never been so low as I have. I denied the Truth once, but now I enjoy full pardon and peace." He said, "That he had received a religious education; but leaving his father's house when young, he neglected the reading of the word of God, and from that neglect he dated his spiritual distresses. He went to Spain (he is a German); and after being there three years, he was induced to become a Catholic, and renounced the name of Christ for that of the Pope. He was asked by the Priest whether he had any books with him. "Yes," he said, "he had a French Testament." "Give it me," said the Priest: this he did; and the Priest told him that he must not read the Testament; *that* was forbidden. This occasioned him great distress; old scenes passed across his mind; he could not forget that it was the word of God: in his youth he had been taught to revere this precious treasure. He had still a German Bible with him, which he concealed, and did not show even to his wife: to this he had recourse, from time to time: at last he became so tormented by what had taken place, that he used to go out of the town where he lived, to a mountain where he was in security; and there he would pray to God to deliver him from that wretched state, and bring him into a country where he might read the word of God in peace. After some time, God answered his prayer: he landed at Bordeaux, and there determined to follow the Protestant Service: at last he told his wife, who was a Catholic, that he meant to join himself to the Church of Christ: he did so; and since that, he has heard that his wife has died in the faith, for he had left her to come here on some business. She had to sustain a warfare with the Priests, who tried to prevent her from receiving the Gospel; but all was in vain; some Christians protected her, and, according to the account received of her death, she died in the faith. He himself is now strong, and able to console others with the consolations with which the Lord has consoled him.—Did you ever ask any Bible enemy, what they would know, what they would suffer, without the Bible? I do not think we can form any idea of the dreadful state we should be in without it. It exercises its influence on every thing; and that influence is so knit together with the existence of things, that the influence is not perceptible to the enemies of the Bible;—not because it does not show itself, but because it is so general: were we without the Bible, then we should be able to form some idea of its value. If it be objected, that nations who have not yet had the word of God are not so very far behind others that have had it for many years, I would ask, Can you tell me how much influence the word of God has had in fixing the habits and manners of those nations—not the printed word, but the word known unto the three sons of Noah, and from them handed down by tradition? It appears to me a point well worthy serious meditation. Surely there are traces everywhere that the word of Revelation (in part) was once with every people.—But I must cease.

You will say, The month of September has been interesting and encouraging to you; and you must have had a very happy Anniversary.



It is so; and I thank God for it. Oh that He may fulfil His promise, made to me when I was about to leave to come here! for He made these words very powerful to my soul, just as I was about to set out for this country—"It is nothing with me to help with the many or with the few."

I inclose you a Letter from the Ghent Library. Your gifts do you good here: they make you known, and favourably looked on: and there is surely a rapid stride made in public opinion.

\* \* \* \* \*

I hope I have not tired you too much, my Dear Friend. May God be with you in all His fulness; and may He shine abundantly on your soul and work! Always remember me in your prayers, and believe me, &c.

From Mr. Joseph Wheeler.

Kingston, Jamaica, Dec. 3, 1838.

I CALLED, with Mr. Tinson, on an old man, 107 years of age, his woolly hair white as snow. He was reading a Bible, one that had been given him from the Society. He is crippled with accident, but his eyes are not dim with age. He said: "Who gave him that Bible gave him his life. He pray to God for them. It was all his comfort. I read," said he, "a chapter; and then God talks to me: I shut my book, and then I talk with God."

#### COPY OF AN APPEAL

IN BEHALF OF THE MADRAS AUXILIARY BIBLE SOCIETY, WHOSE FUNDS HAVE BECOME LOW TO AN UNPRECEDENTED DEGREE, OWING TO THE GREAT DEMAND FOR THE SACRED SCRIPTURES IN THE VERNACULAR LANGUAGES OF SOUTHERN INDIA;

PRESENTED BY THE COMMITTEE OF THE MADRAS AUXILIARY,  
AND CIRCULATED IN THE MADRAS PRESIDENCY.

Madras, May 1838.

At the last Anniversary Meeting of the Madras Auxiliary Bible Society, held on the 5th March last, it was resolved that an appeal should be made in favour of the Society, labouring under more than ordinary difficulties, and in danger of being impeded in their operations at a time when peculiarly-favouring circumstances were encouraging the Committee to more than ordinary efforts, with a prospect of more than ordinary success.

The favourable attention of all, who desire the widest possible dissemination of the word of God in the tongues understood by the people, is earnestly requested to the following plain statement.

By reference to the Report, it will be perceived that the Society is engaged in preparing or printing Versions of the Sacred Scriptures in the four principal languages of the Peninsula.

The whole of the sacred volume has been rendered into Tamil and Canarese: in Teloo-goo, only the New Testament, and the Book of Genesis, and 20 chapters of Exodus: in Malayalim, the New Testament alone.

New editions of the Tamil and Canarese Versions are loudly called for, by the increasing number of Missionaries, and other agents in their distribution.

Such indeed is the activity of distributors in respect to the version in the former of these dialects, and such the demand among the people

whose attachment is loosened from idolatry, that to supply only one person in thirty, of those who are capable of reading, with an integral portion of the word of God, it is calculated that a sum not less than 50,000 Rupees per annum, for five years, will be required.

It is expected that the Parent Society will contribute very largely towards the attainment of so desirable an object; the thought of which arose out of a Letter from the Parent Society, to be found in the Appendix of the Report.

The first edition of the Canarese is quite exhausted: and just at the moment when the demands, occasioned in all probability by the acceptableness of the former and first edition, are increasing on every side, the funds for the new edition already sanctioned are wanting.

Much activity has prevailed, during the last year, among the Sub-Committees for revision of the sacred scriptures in Teloo-goo, with a view of supplying the hitherto-neglected, but interesting, numerous, and widely-scattered portion of the Hindoo population who speak that language. But unless the friends of this Cause come forward liberally, it is impossible to say what delay may be interposed, before those portions of the Old Testament, partly ready, and partly in a state of preparation, can issue from the press; and the printing of a revised edition of the New Testament must be greatly retarded.

In Malayalim, the Pentateuch is now passing through the press, under the conviction that those who are interested for the purification of the ancient Syrian Church in Malabar will not be wanting at the PRESENT CRISIS. Such indeed it may be called, with reference to every part of the Peninsula into which the labours of this Society extend. The people are prepared to receive the word of God, and are disposed to hear it. Men of talent and learning are found ready to afford their aid in forming acceptable versions. Agents are not wanting to distribute widely and judiciously. Missionaries are rising up on every side, to explain the written word, and enforce it on the conscience. Nothing is now required, but a simultaneous effort on the part of those who possess the silver and the gold.

Much is expected from the Parent Society, in accordance with their well-known liberality and expressed intentions: but if, in addition to large supplies of printing paper, and of Bibles in the European tongues, they aid us with considerable grants of money, we have no reason to imagine that their assistance will be by any means adequate to the anticipated expenditure.

Something is looked for from the friends of the Cause in America: but however great it may be, it must be comparatively small; and it is quite clear, *that here, on the spot, those exertions are to be made which shall enable each contributor to behold the effects of his bounty on the population within the range of his own immediate observation.*

The early and attentive consideration of this Appeal is therefore earnestly entreated, in favour of millions, who, through the diffusion of knowledge, are emerging from the darkness of idolatry, and are prepared to welcome the light of Revelation.

In the name of HIM, therefore, who is described as the Light of the World, it is respectfully urged upon every one, in this emergency, to contribute to this end a more than ordinary share of the funds which he may devote to the promotion of Christianity, and to recommend a similar course to his friends. And wherever this Appeal may meet the eye of a Minister of the Gospel, it is requested of him, in addition, to excite the

liberality of his congregation, in favour of the Society, by an address from the pulpit.—And may the blessing of God, whom those Scriptures have revealed to us, rest upon every attempt to glorify His holy Name, by spreading abroad the knowledge of His Truth in every place!

## REMITTANCES RECEIVED IN DECEMBER.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Alford .....	30 0 0		Middlesex, South-West....	..	0 5 11
Ashton-under-Line .....	..	90 16 2	Isleworth Ladies' Asso.,		
Bacup .....	..	33 5 0	being a Donation by		
Blanford .....	0 0 0	8 2 6	desire of a Subscriber,		
Ladies' Association .....	15 0 0		deceased .....	90 0 0	
Child Okeford ditto .....	5 0 0		Mitcham Ladies .....	10 0 0	10 15 5
Spetsbury ditto .....	2 0 0		Montreal .....	..	100 0 0
Brixton and Stockwell .....	..	30 0 0	Nailsworth .....	..	1 19 3
Burton-on-Trent .....	..	40 6 4	Newcastle-on-Tyne .....	..	80 0 0
Canterbury .....	30 0 0	42 19 10	North Shields and Tyne-		
Ladies' Association .....	15 0 0		mouth .....	25 19 0	70 0 0
Juvenile ditto .....	3 4 10		Ladies' Association .....	12 0 0	
Elham ditto .....	11 0 0		Northampton .....	..	30 0 0
Nonnington ditto .....	2 0 0		Creation Branch .....	10 0 0	
Preston ditto .....	3 0 0		Spratton Association .....	6 0 0	
Littlebourne ditto .....	4 17 0		Nottingham .....	30 0 0	70 0 0
Wingham ditto .....	6 0 0		Eastwood Association .....	10 0 0	
Kingstone ditto .....	7 0 0		Oldham .....	..	38 0 0
Adisham ditto .....	1 0 0		Oundle .....	10 0 0	
Ashford Branch .....	18 0 0		Pembrokeshire and Haver-		
Ditto, Ladies' Asso. ....	0 0 0		fordwest .....	..	32 17 4
Clapham .....	30 0 0	30 0 0	Peterborough .....	..	49 14 0
Conington .....	30 0 0	30 0 0	Preston .....	..	55 3 0
Croyton, Ladies' Asso. ....	30 0 0		Ladies' Association .....	80 0 0	
Cumberland and Carlisle ..	12 2 11	87 17 1	Retford .....	10 8 3	39 11 9
Derby .....	..	218 16 10	Richmond (Surrey) .....	25 0 0	2 2 0
Doncaster .....	..	16 10 2	Ryde .....	120 0 0	10 6 11
Donington .....	..	3 10 8	Rosedale .....	5 0 0	
Dowlais .....	..	50 0 0	Southampton .....	50 0 0	138 2 6
Dyffryn, Gwynfryn, &c. ....	35 0 0	27 0 0	Southwark .....	..	150 0 0
East Ham .....	..	5 4 0	Spilay .....	..	22 19 1
Farnham .....	20 0 0	9 3 0	Wainfleet Ladies' Asso. ....	37 0 11	
Ladies' Association .....	26 0 0		Stafford .....	20 0 0	23 5 7
Aldershot & Scale ditto .....	6 5 7		Tamworth Branch .....	50 0 0	10 0 0
Bentley ditto .....	27 15 9		Suffolk, East .....	338 16 3	
Frensham, &c. ditto .....	1 10 0		Thirsk .....	..	30 0 0
Flintshire .....	25 0 0	40 0 0	Thistock .....	10 0 0	
Forest of Dean .....	80 0 0		Towcester .....	10 0 0	3 17 4
Frome .....	..	15 0 0	Welshpool .....	..	6 12 0
Glasgow .....	100 0 0		Wensleydale .....	..	22 13 8
Gornal .....	..	50 0 0	Wimborne .....	..	30 18 3
Hants .....	40 0 0	25 4 4	Woburn and Dunstable ..	..	10 0 0
Upham Association .....	1 5 4		Workop .....	..	23 0 0
Itopley ditto .....	1 3 0		Carlton Association .....	17 10 0	
Hants, North East .....	100 0 0	64 19 2			
Henlow .....	7 3 0				
Hereford .....	..	30 0 0			
Birch Association .....	3 1 7				
Kenchester ditto .....	0 11 2				
Kingsland ditto .....	2 11 10				
St. Leonard's ditto .....	0 10 0				
Horncastle .....	..	23 0 0			
Hungerford .....	..	4 1 0			
Jersey Ladies .....	..	72 10 1			
Laufair .....	25 8 3	18 13 1			
Leicester, Aubby Branch .....	7 0 0				
Hinckley ditto .....	8 0 0				
Loughborough ditto .....	15 0 0	9 4 0			
Leighton Buzzard .....	..	6 18 0			
Leith .....	20 0 0				
Llandovery .....	..	100 0 0			
Llanelli .....	..	10 0 0			
Llansaintfraid & Colwyn ..	16 6 0	7 12 3			
Mansfield .....	..	40 0 0			
Manchester, Ladies' Branch ..	..	105 0 2			
Mann, Isle of .....	12 0 0				
Milbourn Port, Stalbridge, &c. ....	..				
Stalbridge Ladies' Asso. ....	4 0 0				
Okeford Fitzpain .....	2 4 3				

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

A. Z., by Rev. J. Arundel .....	10 0 0
Guest, Mrs., Cardiff .....	50 0 0
Hindman, J. Esq., Walthamstow (old) ..	25 0 0
Kemble, H. Esq. M.P., Camberwell, (add.)	100 0 0
Marsh, Rev. W., Birmingham .....	10 10 0
Proby, Lady Charlotte, Upper Grosvenor St.	10 0 0
Thompson, J. V. Esq., Belgrave St. (add.)	10 10 0
Wells, Lady E., Upper Grosvenor Street	10 0 0
Wright Major, Royal Engineers, Value of	
a Policy of Assurance transferred to the	
Treasurer .....	221 0 0

## LEGACIES OF TEN POUNDS &amp; UPWARDS.

Cockridge, Mr. S., late of King's Lynn,	
Norfolk .....	10 0 0
Garn, John, Esq., late of Gloucester, re-	
mainder under his will .....	250 0 0
(less duty) .....	10 0 0
Hargreaves, G. Esq., late of Bacup .....	10 0 0
Morgan, W. Esq., late of Carmarthen,	
with Interest .....	100 0 0
(duty free) .....	
Thomson, Miss E., late of Edinburgh,	
with Interest .....	20 0 0
(less duty and charges) .....	

## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE SECRETARIES of AUXILIARY and BRANCH SOCIETIES are respectfully reminded, that the Accounts of the Society will, as usual, be made up on *Saturday the 30th of March*; and that, in order to insure their Remittances appearing in the next Annual Report, it will be necessary to forward them in time to be received at the Society's House, or by Messrs. Williams, Deacon & Co., the Society's Bankers, *on or before that day*.

## TESTIMONIAL

TO THE

## MEMORY OF THE REV. INSPECTOR BLUMHARDT.

IN recording the death of another long-trying friend and active promoter of the British and Foreign Bible Society, the Rev. C. T. Blumhardt, late a Member of the University of Tübingen, and Inspector of the Missionary College at Basle, the Committee cannot but call to their recollection the lively and deep interest which, for a series of years, he has taken in the concerns of this Society, and of its kindred Institutions all over the world. They gratefully remember the many and important services which he has rendered by his interesting and useful correspondence, by translating the Monthly Extracts of this Society into the German Language, and procuring for them a very extensive circulation; and by impressing it on the minds of the Missionaries, sent out by the German Missionary Society in Basle, both as a duty and privilege, that they should devote themselves, wherever an opportunity offered, to the translation, printing, and circulation of the Holy Scriptures in the vernacular languages and dialects of those countries where they might be called to labour.

The Committee of the British and Foreign Bible Society unite with their Christian Brethren in Basle and other parts of the Continent in thanksgivings to God, that in their departed friend and fellow-labourer He raised up a man so eminently qualified, by his talents, solid erudition, and unfeigned piety—by an ardent yet well-tempered zeal—by indefatigable industry and meekness of wisdom—by active and passive obedience to the divine will—and by patient continuance in well-doing—to adorn the doctrine of God our Saviour, and to advance the interests of His kingdom. In his last illness he had to endure great and excruciating sufferings; but was enabled to bear them with Christian fortitude, and to resign his spirit into the hands of his ever faithful Creator and Redeemer; triumphantly exclaiming, “Soon I shall have overcome by the blood of the Lamb. Light breaks forth. Hallelujah!”

*From the Sixteenth Report of the Merchant Seamen's Auxiliary.*

..... It would appear that your Society's three agents, during the twelve months ending the 31st May 1837, had made 17,114 visits to ships of all countries, within the limits of the port of London, and

distributed not fewer than 4724 copies of the Scriptures. With the exception of 100 Testaments furnished for the use of female emigrants, 24 to the Shipwrecked Sailors' Society, and 4 copies to ships whose crews were quite destitute, the whole of this number of copies (4724) were *paid* for by sailors and emigrants, at the Society's reduced prices. One peculiarly interesting feature in this distribution is, that 377 Bibles and Testaments were purchased by Spaniards, Portuguese, and Italians.

\* \* \* \* \*

Thus it appears, that although the number of Scriptures distributed in the year ending 31st May, 1838, is less by 567 copies than in the year 1837, the number of visits made by the Society's three agents in the last year has been greater than in the former year, by 1383; satisfactorily showing, that, from whatever cause or causes this diminution in the number of Scriptures distributed may have arisen, lack of zeal and industry on the part of your agents has had no share in producing this result.

EXTRACTS FROM THE AGENTS' REPORTS.

No. 9. "A most extraordinary captain and crew. Each one on board had made a voluntary surrender of himself to the Lord: they said they all belonged to the Temperance Society, and seemed anxious to shake hands with me for visiting them on so good an occasion: sold four Testaments. I never visited a more agreeable vessel."

No. 23. "The captain said, 'When any sailor joins this vessel, and I find his conduct does not accord with the principles of the Bible, I tell him those things might be winked at once, but that it will not do now; and that if he will not conform to that which is right and reasonable, we must part: and indeed, a considerable number of captains in the coal-trade are like-minded with myself.'"

No. 42. "'I remember, Sir, although it is now a long time ago, when you first began to bring us the Bible,' said one of the crew, looking over the side. 'Ah, Sir! and since that time, a wonderful change has been produced among us. Yes; a great alteration indeed, and all for the better.'—One of the men, who was without a Bible, bought one."

No. 43. "The captain said, 'A considerable number of our sailors are transformed in their characters, and it is truly gratifying to witness it.'"

No. 66. "The mate said, 'Our captain is sick on shore; but he particularly requested me to look out for the Society's boat, and get two Bibles.' He then handed me a sovereign; and when I was about to give him the change, he said, 'No; I must not take it; for the captain strictly enjoined me to say that the balance was to be given to the Society, as a donation, to assist in their benevolent operations. Our captain is a good man, and delights to circulate the word of God: he has bought of you several times.'"

No. 68. "The captain, a Spaniard, spoke a little English, and appeared very glad that I had brought some Bibles in his own language: he bought three Spanish Bibles for himself and crew, and appeared very much to desire the Holy Scriptures to be circulated among his own countrymen."

No. 70. "Directly I went on board, an Italian sailor accosted me with saying, 'I want a Bible in my own language:' he then went below, and returned with a Testament in his hand, 'which,' said he, 'I like very much: it is a very good book, but I want the Bible.' I soon handed him one, which he took from me with as much emotion, and with such expressions of gratitude, that I felt it to be a high privilege in being instrumental in conveying to this foreigner the blessed volume he had so long wanted. All the money he possessed was half-a-crown, which he cheerfully gave me for the book."

*Translation of a Letter from Col. H. Tronchin.*

*Geneva, Jan. 21, 1839.*

It is a long time since I had the pleasure of writing to you—my last Letter being dated the 24th June, 1837; but I imagine you will have

received from others of my colleagues a detailed account of the use made by the Evangelical Society of the generous grants of your Committee. I know, moreover, that if the Lord should not have seen fit to permit us to witness the fruits of our exertions, you would not have been discouraged. Let us accomplish our task—let us faithfully disseminate the word of God: and the 126th and 127th Psalms will prove our encouragement. But thanks be to Him, who is acquainted with the weakness of our faith, and how much we require to be strengthened and encouraged by witnessing, with our own eyes, the accomplishment of His promises! He has permitted us to see the power of His divine word!

You may probably remember, that, three or four years ago, we deemed it our duty to undertake a careful visitation of a considerable number of villages and towns of a part of B——, where the grossest darkness rested on the people, subsequently to the heavy religious persecutions of the 17th century. There are, perhaps, fewer districts in which the power of the promises of the Lord exhibits greater cause for admiration than this.—Permit me here to transcribe a short extract of a Letter from one of our Evangelists, dated the 5th of this present month: begging you at the same time to bear in mind, that five years ago not a single copy of the sacred scriptures was to be found in those parts:—

“L——, Jan. 5, 1839.

“It is not uncommon, both on Sunday and any other day of the week, that several Meetings for edification are simultaneously held;—and who do you think presides at these Meetings?—A Minister, perhaps? No.—An Evangelist, then? No.—Strictly speaking, no President attends. The chair is taken by no one. The most perfect freedom reigns, from the beginning to the end of the Meeting. A few members of the holy and happy family of the Lord meet around His word, at the house of one of them, for the purpose of edifying one another by contemplating the love of their Heavenly Father, and by exciting one another mutually to charity and good works. One of them gives out a hymn, which is forthwith sung by the rest. Another reads a chapter in the Bible, on which any one is at liberty to make his remarks; and afterwards, the more advanced offer up prayers of thanksgiving or supplication at the Throne of Mercy.

“On Christmas Day I administered the Holy Communion to more than thirty persons at S——, a village where five years ago there was not a single Protestant. The Sunday following I did the same at S——, another village in the same situation five years ago. The apartment was filled to the very door, so that persons were obliged to remain outside, at least two or three hours. The heat was intense: nevertheless, the most perfect silence, and the most breathless attention, prevailed among us. Nearly fifty persons approached the Table of the Lord.

“I could adduce many other facts of the same kind, in reference to the Department of the S—— and L——; that very country where, 300 years ago, the Priests, after cruelly beating the Christians, threw them into the S——; calling upon them, in derision, to appeal to Jesus, who perhaps might succour them. Yes, in that very country, the Almighty, with whom a day is as a thousand years, is now pleased to raise up congregations of the Faithful, by the sole power of His divine word.”

But do not imagine that the department before mentioned is the only one that bears witness to the power and fidelity of God. Let us look at A——, where, three years ago, you could not find a copy of the Bible; and where, if I mistake not, you might have witnessed in the middle of the street, and before one of their chapels, a bonfire of New Testaments, which a gentleman, from the best of intentions, had gratuitously distributed. In A——, a district of France the darkest and most bigoted, the following is an occurrence which is represented to us by one of our colporteurs as having recently taken place at T——, the chief place of the Subprefecture, where he had paid a visit to every house:—

"Dec. 11, 1838.

"Last Sunday we held two Meetings (for reading the Scriptures) in the street D—F—. On proceeding thither in the evening, we noticed several groups, who entered immediately after us. The small apartment was however already filled, so that it was impossible to comply with the law which requires that only twenty persons shall meet together. The people even blocked up the entrance; several mounted upon presses, and other pieces of furniture; and the stairs were completely thronged. The landlord had taken care to shut the door, in order to prevent more from entering; but those who were shut out loudly cried for admittance, and testified their impatience by knocking at the door with their wooden shoes. On finding that they did not succeed, they made their way into the adjoining house, got on the roof, and managed to join us by means of the attics. Notwithstanding all this, great order was preserved;—the audience acted on behalf of the police, and listened to us with the utmost attention and quiet."

"On Christmas Eve we had a Meeting which was numerously attended, and which lasted from six in the evening till one in the morning, for the purpose of reading the Holy Scriptures, singing, and praying."

Although, at first sight, it may appear to you that these anecdotes do not bear directly upon the work of disseminating the Scriptures, yet nothing is more certain than that the whole originates in it, as much in A— as among the rest: we have no other agents than colporteurs of the Bible, and two Schoolmasters who teach adult persons to read the sacred volume. What, then, are our encouragements to persevere in the system of colportage, which promises for the sequel so rich a harvest? For you must bear in mind, that the facts which I have above narrated are only like isolated flowers, springing up amidst the cliffs of rocks, to rejoice the passing view of the traveller. And what will be the result, when the Lord, after causing His word to be circulated, shall break the hearts of stone, and, by His Holy Spirit, cause the printed pages of His word to beam with life and light upon those who read them?—In faith, we are sowing the seed of a great awakening.

May I request you to bring this under the notice of your Committee, and to do all you can to obtain for us a goodly number of copies; for I am of opinion, that, in order to promote the cause of the Bible, it is necessary to extend as much as possible the work of Bible colporteurs.†

\* \* \* \* \*

Herewith you will find a trifling contribution [10*l*.] from the Evangelical Society of Geneva, towards the funds of the British and Foreign Bible Society. Be pleased to regard this small offering as a proof of the deep interest which we take in your labours: and oh may the Lord be pleased to grant to you more and more His richest blessings!

*From the Rev. J. Thomson, the Society's Agent—late of Jamaica, and now on an extended visit to British North America.*

*Montreal (L. C.), Dec. 30, 1838.*

On the evening of the very day on which I arrived, there was held a Meeting of the Committee of the Bible Society of this place. This gave me at once an opportunity of seeing several of our friends, and of entering on business without delay. Two days after this, a Sub-Committee met, in order that we might have together a general discussion of all the points connected with the present state and prospects of the Society: and a General Meeting of the Committee was held a few days subsequently, to reconsider these topics, and to form Resolutions upon them.

† A Grant is under consideration.



I was much gratified with the spirit manifested at all these Meetings; and have been led thereby to anticipate very favourable things in regard to the Montreal Bible Society. Their operations during the past year have been extensive; and there is a prospect that they will be still further extended, before long. The present political state of the country is unfavourable, and may retard our operations; but we see, though somewhat darkly, that even these civil commotions will, in effect, be attended or followed by good effects, as respects the Kingdom of Christ, and also as respects the Empire to which these Colonies belong.

After full consultation with our Brethren and Fellow-labourers here, I have resolved to pay visits through the sphere of the Bible Societies in this Lower Province, before moving from it; and for this I shall have the benefit of the sleigh movement, which is a great advantage in places where, during the unfrozen season, the roads are generally bad, and often nearly impassable. In the spring, I purpose visiting the Upper Province; and on finishing my tour there, I shall think of going to Nova Scotia and New Brunswick.

Since I arrived in this city, and indeed for months before, I have been meditating upon plans and arrangements for forwarding our cause as effectively as possible in this quarter. What things occurred to me in these meditations, I have laid before our friends at the Meetings which have been held. Our views have coincided in all the subjects discussed;—and I shall now mention to you those parts of our plans that require early consideration.

On several occasions, I understand this Society has suffered from a lack of Bibles on the spot, when they were immediately wanted. This want has been, in part, remedied at times, by applying to the American Bible Society, which is near at hand. Applications have been made to that Institution on another ground also; namely, from a fear of being too burdensome to you, through requesting supplies for which they could not well pay, and which they were loathe to ask you to put down as grants. I am sure it is the wish of the whole Committee in Earl Street to do every thing possible to secure an extensive and useful circulation of the Scriptures in this quarter; and that you do not wish to throw any of the burden on our American friends, however kindly they might be disposed to participate with you in supplying us; as indeed they have actually done on several occasions, and to a considerable extent. I would propose, therefore, in conjunction with the Committee of our Society here, that there should be a depôt of Bibles in this city, sufficiently ample to prevent a lack at any time. This depôt should contain supplies, also, for all the Upper Province; which must, of necessity, always get them through this place, which is the extremity of sea navigation in this quarter; as vessels come from England to this port, but cannot go beyond it. This depôt in Montreal, for the supply of both the Canadas, should be considered as a sub-depôt of your general depository in Earl Street, and kept in your own hands, in the person of your Agent. To it the various Societies here could apply from time to time, to meet their immediate demands and means. Our Committee here, as already hinted, would consider this a very suitable arrangement, and a great means of forwarding the cause throughout the country generally. I mentioned to them, that it would probably be well, notwithstanding the depôt in this City, to have supplies sent direct from England to Quebec, in order to save the sending them thither, the distance of 180 miles from this. But this difficulty,

they said, would be very inconsiderable; as, most probably, the daily steam-boats would take them from this to Quebec, free of expense.†

\* \* \* \*

A further subject of our discussions, and of our requests to you, was in regard to the distribution of the Scriptures among the French population here, by means of colporteurs or hawkers. Two of these Bible venders you authorised this Society to employ, up to May next. You wished that the persons for that purpose might be obtained in this place. It has been found impracticable to find suitable men for this office among the Native Canadians who speak the French language; as this class is in a very low condition generally, in regard to education, and more so in regard to religion. One person has been engaged for some time in thus hawking books among the French population; but he is an English Canadian, and of course not so suitable as a Frenchman would be. From these circumstances, therefore, we all agreed to petition you—and that most earnestly—that you would let us have two of M. De Pressensé's colporteurs; that is, two of those very persons whom he has already employed in this service, and in whom he has particular confidence. Our country is new in this respect, and the thing is untried with us; so that we require to act at the beginning with all the judgment possible, in order that the results may be good. Please, then, in Committee, to accord us two such persons; and then to write to M. De Pressensé to select for us two of his well-trying and best men, and send them out to this city in the spring; say, by way of Havre and New York. I do hope you will grant us this boon, and in this way; and in doing so, you will confer a very special favour on the Canadians, and on the Montreal Bible Society, whose humble and earnest petition on the subject I thus forward to you.

*From the Rev. P. Latrobe.*

*London, Jan 5, 1839.*

I BEG leave, on behalf of "The Brethren's Society for the Furtherance of the Gospel," to solicit the benevolent co-operation of your Committee, in providing our Esquimaux Congregations, on the coast of Labrador, with a new edition of the Four Gospels, in their native tongue.‡

I venture to assure your Committee, that, in supplying our poor Esquimaux Brethren and Sisters with portions of the Holy Scriptures, they are performing a work of real Christian charity, and one which we know to be gratefully acknowledged, and believe to be productive of the happiest effects. According to the repeated testimony of our Missionaries, the converts from heathenism on the cheerless coast of Labrador find the word of God truly "a lamp unto their feet, and a light unto their path:" it is the cherished inmate of their rude dwellings—the favourite companion of their often perilous journeys by land and sea—the source of daily comfort and edification to them, while absent from their spiritual instructors and at a distance from the house of prayer in which they are wont to worship—the greatest treasure which they carry with them into their moveable tents, or into the still less enduring snow-huts, which are occasionally their places of shelter. They read portions of it

† Mr. Thomson requests a supply of 2300 Bibles and 1200 Testaments, in English, French, Gaelic, and German; with copies of the portions for the use of the Blind; which will be forwarded.

‡ An edition of 1500 revised Esquimaux Four Gospels has been commenced.

daily in their families; and its precious truths afford subjects for frequent conversation and correspondence with each other: for it may here be remarked, that so general is the benefit of Christian Education on the coast of Labrador, that, with the exception of some old people, and a few persons in the prime of life, who have but recently embraced the faith of Christ, the great majority of the Esquimaux population are able both to read and write with tolerable facility. Such being the case, what greater boon can be conferred on this rude and simple people, than the means of daily searching "the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus."

I take the liberty of subjoining a few passages extracted from Letters received by our Society from the Missionaries in Labrador, and tending to show the value which the Esquimaux set on those portions of Scripture which are already in their hands, and the means which are afforded to the children and young people of becoming acquainted with the truth as it is in Jesus.

EXTRACTS FROM LETTERS FROM THE BRETHREN'S MISSIONARIES IN LABRADOR.

FROM HEBRON.

"The distribution of the copies of the Prophecies of Isaiah sent us has produced great and general joy; and one Chapel-servant, Renatus, commissioned us, in the name and presence of his brethren, to return the warmest thanks for it to the Committee of the British and Foreign Bible Society."

FROM OKKAK.

"Our schools we continue to account a very important object of our attention. Throughout the winter, they were regularly held, and numerously attended. The instruction given is chiefly in reading and writing; but all the children, including the youngest, who are not able to read, are taught the Apostle's Creed, the Lord's Prayer, and the Ten Commandments. They also show great delight in learning portions of hymns, and passages of Scripture; and many have acquired considerable readiness in referring to texts both in the Old and New Testament; so much so, that they will often, in this exercise, anticipate their Teacher. Even children six years of age have acquired a surprising facility of reference. In the instruction given to our pupils, Scripture History is not forgotten."

FROM BR. L. MORHARDT, OF HEBRON.

"In my translation of the Pentateuch, I have proceeded as far as the thirteenth chapter of the Book of Deuteronomy; and but for occasional attacks of illness, should probably have finished it before the present time. Even when completed, the work will, however, require careful revision by my brethren at the other stations; and this will occupy a considerable period. I am well aware that there is much in this portion of Holy Writ which will be unintelligible to the Esquimaux: nevertheless, the numberless beautiful declarations and striking facts which it contains, shed life and spirit over the whole; and the various Ordinances, which were the shadows of better things to come, will not fail to attract the attention of the devout reader, and to throw light on many passages of the New Testament with which he has become previously acquainted. This purpose has already been answered, to a considerable extent, by the publication of the Book of Psalms and the other portions of the Old Testament, which are in their hands through the kind liberality of the British and Foreign Bible Society. I can truly say, that I have never heard any improper application of passages from these Books; though many a misapprehension of the plainest sayings of our Lord, as recorded in the Gospels, has fallen under my notice, and called for explanation and rebuke. What our people cannot comprehend at all—which is the case with various portions of the Book of Revelation—they are satisfied to leave. I should have much pleasure in attempting a version of the Proverbs, agreeably to your suggestion; but, for the present, I have work enough of this kind before me."

## REMITTANCES RECEIVED IN JANUARY.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Amphill.....	..	5 0 0	Liverpool.....	100 0 0	.. 300 0 0
Bala.....	80 0 0	.. 60 0 0	Ladies' Branch.....	100 0 0	..
Barton-on-Humber.....	9 19 8	.. 5 15 2	Welsh Branch.....	280 0 0	..
Bedford, Ladies' Association, 12 0 0	..	7 3 2	Llandegai and Llanlechid ..	81 13 2	.. 19 0 0
Luton Branch.....	20 0 0	..	Llanfyllin.....	20 14 7	.. 20 10 0
Ditto Ladies' Asso.....	10 0 0	..	Llanwrst.....	..	.. 25 0 0
Bilston.....	..	20 0 0	London, City of, Ladies.....	101 10 9	.. 42 9 3
Birmingham.....	..	150 0 0	Loughor.....	..	.. 25 1 8
Ladies' Branch.....	..	117 1 0	Man, Isle of.....	..	.. 10 13 6
Blackburn.....	..	25 1 10	Merthyr Tydvil.....	..	.. 20 11 0
Blanford.....	..	10 0 0	Miramichi Ladies.....	23 2 0	..
Bloomsbury, &c., Queen- Square Ladies' Association, Collected at St. John's Chapel, Bedford Row, after a Sermon by the Rev. Joseph Jowett, M. A.....	40 4 6	..	Monmouth.....	..	.. 4 1 0
Bridlington.....	..	20 17 4	Montreal.....	..	.. 100 0 0
Kilham Ladies' Asso.....	0 10 0	..	Nantyglo, Brynmaur Asso.....	..	.. 30 0 0
Burnley.....	..	14 3 4	Newtown (Montgomeryshire) ..	..	.. 6 14 11
Canterbury.....	..	43 18 7	Norwich and Norfolk.....	..	.. 200 0 0
Nonington Association ..	24 14 2	..	North-Walsham Branch.....	18 6 0	..
Preston ditto.....	0 0 0	..	Ditto Association.....	4 11 1	..
Wye ditto.....	15 0 0	..	Aylsham Branch.....	25 0 0	..
Smeeth ditto.....	2 0 0	..	Buxton Association.....	7 13 8	..
Whitstable ditto.....	0 0 0	..	Norwich Ladies' Branch.....	40 0 0	..
Staple ditto.....	1 14 3	..	Bungay Branch.....	16 16 0	..
Littlebourne ditto.....	0 13 0	..	Olney, Ladies' Association.....	15 0 0	..
Wingham Branch.....	1 0 0	..	Rawtenstall.....	..	.. 43 7 10
Carmarthen.....	..	120 0 0	Salem (South Africa).....	9 4 9	..
Ladies' Association.....	15 0 0	..	Sheerness, Ladies' Asso.....	15 0 0	..
Carmarvon.....	200 0 0	.. 100 0 0	St. Alban's.....	20 0 0	.. 24 6 5
Clerkenwell.....	..	53 10 9	Stockbridge.....	10 0 0	.. 9 13 11
Cornwall.....	..	200 0 0	Stourbridge.....	..	.. 40 0 0
Conway.....	40 0 0	.. 26 0 0	Streatham, Tooting and Merton Ladies.....	..	.. 15 0 0
Crickhowell.....	..	33 8 8	Sudbury.....	..	.. 4 16 0
Croydon.....	..	3 0 0	Swanwich.....	..	.. 11 1 6
Derby.....	100 0 0	.. 92 17 0	Thornbury.....	..	.. 7 13 7
Devon and Exeter.....	..	80 7 6	Towyn.....	74 0 0	.. 34 0 0
Dorking.....	40 0 0	.. 32 13 0	Tunstall.....	..	.. 40 0 0
Evesham.....	30 0 0	.. 77 13 3	Uxbridge.....	..	.. 15 15 1
Female Association.....	7 0 0	..	Warwick.....	..	.. 20 0 0
Perashore ditto.....	20 0 0	..	Leamington Ladies' Asso.....	25 0 0	..
Glasgow.....	50 0 0	..	Wandsworth.....	..	.. 5 9 11
Guernsey.....	..	80 0 0	Wareham Ladies' Asso.....	..	.. 3 3 9
Hadley, Barnet, &c. Ladies, 15 0 0	..	10 9 2	Wellington (Somerset).....	24 11 2	.. 15 6 1
Halifax (Yorkshire).....	..	30 0 0	West Bromwich.....	..	.. 50 0 0
Huntley (Aberdeenshire) ..	20 0 0	..	Windlesham and Bagshot ..	47 3 6	..
Kent, Rochester and Chatham Branch.....	..	15 0 7	Worcester.....	100 0 0	.. 117 13 11
Rochester and Strood La- dies' Association.....	5 0 0	..	Workshop.....	..	.. 16 0 0
Brompton Ladies' Asso.....	0 16 1	..	Workshop Association.....	10 0 0	..
Kensington, Chelsea Asso.....	15 0 0	.. 15 6 0	DONATIONS OF TEN POUNDS & UPWARDS.		
Kendal.....	..	77 14 7	A Friend to the Cause.....	100 0 0	..
Kirk-in-Lindsey.....	..	30 0 0	Bentley, James, Esq. Highbury Place, (add.) 10 10 0		
Leek and Moorlands.....	50 0 0	..	Bockett, J. Esq., Clapham Common, (add.) 50 0 0		
Leicester.....	..	50 0 0	Dalton, Mr. W. H., Cockspur Street.....	50 0 0	..
Ladies' Association.....	5 0 0	..	Evangelical Society of Geneva.....	10 0 0	..
Hinckley Branch.....	10 0 0	..	Friend, by Rev. W. Itenton, Tilstock (add.) 10 0 0		
Syston Association.....	3 0 0	..	Hart, G. B. Esq., Newington Place... (add.) 50 0 0		
Rothley and Mount Sorrell Branch.....	6 0 0	..	Paton, Miss C., Upper Gower Street.....	10 0 0	..
Melton ditto.....	15 0 0	..	Pomfret, Countess of, Upper Belgrave St. 10 10 0		
Market Harborough ditto, 20 0 0			Ware, Miss, Woburn Square..... (add.) 30 0 0		
Thurmaston Association, 5 0 0			X. Y., per Messrs. Williams and Co. .... 100 0 0		
Collection at Barkby .... 3 10 8			LEGACIES OF TEN POUNDS & UPWARDS.		

## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE ANNUAL GENERAL MEETING of this SOCIETY is to be held at *Exeter Hall*, in the Strand, London, on WEDNESDAY the 1st of May, at *Eleven o'clock* precisely.

Tickets for the Central Seats, to admit either a Lady or Gentleman, will be granted to Clergymen or Dissenting Ministers, who are Subscribers to the Parent Institution, or to Auxiliary or Branch Societies; also to the Presidents, Vice-Presidents, Treasurers, and Secretaries of Auxiliary or Branch Societies; and to the Presidents, Officers, and Collectors of *Ladies'* Bible Associations. Also, for the Room generally, Tickets will be granted, for the use of either Ladies or Gentlemen, to such persons as are Subscribers to this Society, whether direct or otherwise.

In consequence of the inconvenience, much complained of, of issuing Tickets for the Central Seats to more persons than could be accommodated, the Committee have passed a Resolution, that no Tickets for those Seats be issued to any who do not come under the above descriptions. In order to accommodate those who do, the Committee have taken in a portion of the Hall, capable of holding 400 persons more, formerly included in the Raised Seats: at the same time, those who have Tickets for Raised Seats will be admitted into the Gallery at the west end of the Hall.

Attendance will be given at the Society's House, Earl Street, Blackfriars, from Wednesday, April 24, to Tuesday, April 30, for the purpose of issuing Tickets, upon application, between the hours of ten and three.

A. BRANDRAM, }  
G. BROWNE, } Secretaries.

## NEW SOCIETIES:

Continued from p. 667 of No. 69.

CONNECTED WITH

MOUNT HERMON (Jamaica) Association.....	<i>St. Thomas-in-the-East Aux.</i>
SLIGO VILLE.....(ditto).....ditto.....	<i>St. Catherine's ditto.</i>
LEANANGAN (Carnarvon) Auxiliary.	
St. ASAPH Branch.....	<i>Holywell Auxiliary.</i>
MAIDEN-NEWTON Association .....	<i>Dorchester ditto.</i>

*From the Seventh Report of the Carlton (near Worksop) Association.*

In proof of the kind reception that the Association has had in this place, it would almost be sufficient to state, that the full price has been paid for Eight hundred and sixty-six copies of the Scriptures, in the space of seven years; while not a month elapses without the addition of several new subscribers to the list, or of the same subscriber for a second, third, fourth, or fifth copy. The grateful testimony of one subscriber on this subject is remarkable; and your Committee believe it furnishes a fair sample of the feelings of most who have been supplied in this way. The Collector reports: "The Pica Bible delivered this month was thought most beautiful: the woman was very thankful for the many calls that had been made, many times for nothing; but, said she, 'It has not been for nothing at last, you see; for I am sure I should never have had it any other way: and if I had had to come after you, instead of your coming after me, I much fear I should not have begun yet. I am pleased, I am sure; and I will begin for another soon, if you will keep on calling.'"

Oh that each Collector may drink more and more into the spirit of our beloved Master, and FIND OUT those who seek not them, and bring blessings to those who have no heart to desire a blessing for themselves. May every one, who labours for this most gracious Master, deeply realize that they "love Him, because He first loved them!" and following, though at an immeasurable distance, may they be "imitators of God as dear children, and walk in love as Christ also loved them!"—then will their prayers and their exertions scorn the narrow limits of a village, a county—nay, a kingdom: the world must be their field; and of every blood-bought sheep, however wide astray, their enlarged heart will cry, "These also we must strive to bring."

Your Committee are thankful to observe, that the false notion 'of a place being supplied if each family has a Bible,' does not prevail here. The parent has a heart to feel not only for each dear child at home, but for each child who may have left the parental roof without possessing this best treasure. A Collector reports: "We have still enough to show us that our blessed work is not yet done; for although we have not any addition to our list of free contributors this month, yet we have the pleasure to report two new Bible Subscribers. A poor widow had been for some time subscribing for a Bible, for a daughter who lives at a distance: she received it just in time to show to several of her children, who came to see her lately; when two of her sons were so pleased with 'the beautiful print and the handsome book,' that they each begged to be allowed to have one like it, by subscribing through the medium of their mother, who seemed truly delighted with the commission."—And if the heart of the parent is turned towards the child, the heart of the child also is turned towards the parent; yea, the little-one becomes the pleader for the grandfather, and cannot rest till he also is permitted to partake of the privileges of a Bible Association.—The Collectors of a district in which very many copies have been distributed, in reporting the addition of six new Bible Subscribers during one month, observe, "We are happy to add so many fresh ones to our Bible list this month: it is very cheering to see so many, both old and young, pleased with having this easy way of supplying themselves with the precious word of Life. A little girl asked if her grandfather, at a distance, might put in for a Pica Bible: she was told he was welcome to do so, and he has already sent seven shillings towards it."

\* \* \* \* \*

One grateful contributor, who had received an unexpected remuneration for cheerful and arduous services, felt it but as an additional debt of love to the Lord. He blessed Him for enabling him to labour—blessed Him for having put it into the heart of his employer to accept and acknowledge his services; and cheerfully consecrated a very large proportion of the sum bestowed upon him, to this Society; saying, "Amidst all his abundance of mercies, none was greater than the Receipt Book for the cure of souls; and that it was his honour and privilege, as well as his duty, to send this precious Receipt Book, which had been his guide and comfort, to those who had it not." "By means of the blessed Bible Society," he added, "he could do this; and, with the deepest thankfulness for the privilege, he gave a donation of Ten Pounds."—May all, who have felt the power of the word in healing them, be thus

anxious that souls, sick unto death, may hear of the same blessed remedy, and be led to use these infallible receipts for every disease!

\* \* \* \* \*

One contribution, while it excited a smile at a Committee Meeting, preached also a rather severe lecture. The contribution was one sovereign, from one who has but little of earthly treasures; but it was said to have been dug out of the earth by "an instrument in the form of a little cross;" and it was indeed through much self-denial that it had been obtained. Who can tell how many a bit of gold and silver might be brought into the Lord's treasury, if this little instrument were more used! Who can tell the amount of joy and peace which would flow into the soul, while the money thus procured was enriching a needy world!

*From the Secretary of an Auxiliary Society.*

It fell to the lot of the writer to visit Newcastle about the close of the year 1838; at which time the following was copied from a spare leaf at the beginning of a Brevier Testament, at the Queen's-Head Inn; the passage underlined being in the well-known hand of a long-tried and faithful friend of the Bible Cause, resident in that populous and interesting town:—

*"Presented by the Newcastle Bible Society, for the Use of Travellers at the Queen's-Head Inn, 1834."*

Under this inscription was written, in another hand, the word "TRADE," with three notes of admiration. In reply to this, by way of rejoinder, there appeared on the opposite page the following stanza, bearing date 1836:

"Spurn not the Gift; it was not made  
For sake of profit or of trade,  
For filthy lucre's sake:  
You've but to open and to read,  
And cull what comfort you may need—  
A goodly lesson take!"

These lines may afford to others as much interest and pleasure as they have afforded me, and, further, may be the means of reminding others of the advantages and benefit which may arise from the more extensive adoption of the salutary practice of presenting copies of the sacred scriptures for the use of well-frequented Inns—a practice in strict accordance with the object and design of the Parent Society, and of a peculiarly appropriate character; nor can I doubt that instances would thus not unfrequently occur, in which the weary pilgrim, in thus partaking of a "brook by the way," might rejoice in its refreshing influence.

I. S.

*From Mr. J. Fisher.*

*Preston, March 6, 1839.*

WE had our Anniversary on the 12th ult., as fixed; and although we had no person but our local friends, and were disappointed in having the usual place of meeting, I am happy to be able to state that we had an excellent Meeting, well attended, and a kindly Christian spirit in all the speakers, which seemed to tell upon the Meeting, and call forth similar feelings in the audience; and the Collection was larger than the preceding year, although in a smaller room. The Rev. H. O'Neile of Lancaster had promised to attend, but was prevented by influenza.



*From the Rev. G. Scott, and the Society's Agency in Stockholm.*

*Stockholm, February 5, 1839.*

THREE respectable persons (laymen) have joyfully embraced the opportunity of promoting the circulation of the word of God. One of these, Baron R——, has received 60 Bibles, and 285 New Testaments, of which latter 230 are in 12mo.; he having resolved to give a copy to each hussar in his squadron at a greatly reduced price, and in such a portable form that it may without difficulty find a place among the necessaries of the soldier's equipment. Mr. A——, in W——, has received, as a beginning, 30 Bibles, and 30 New Testaments. He appears to be a devotedly pious man, and has, perhaps, unequalled opportunities of distributing to a great extent. He resides in the centre of nine parishes, no town being nearer than forty, fifty, or sixty miles; and has a general merchant-store, the only place where the necessaries of life, agricultural implements, &c. &c., can be obtained in that whole district: we feel, therefore, that the co-operation of this friend is a most valuable acquisition. Another in the same diocese, a churchwarden, has received 52 Bibles, and 30 New Testaments.—We see in this the beginning of good days, as regards the operation of your benevolence, in a district where nothing has heretofore been accomplished. “We thank God, and take courage.”

\* \* \* \* \*

Many of our old friends in Sweden and Finland have, during the past year, manifested an untired zeal in the furtherance of your benevolent objects. The returns from Finland are most encouraging; and prove, beyond question, that when this glorious work is properly conducted, there is no necessity whatever for the great sacrifices which have formerly been made for Finland; but that there, as well as in Sweden, the people are both able and willing to make some return, at least, for the holy book put into their hands. We greatly rejoice at this improved and improving state of things in Finland. It may not be uninteresting to notice, that the well-known little island, Huen, where the celebrated Tycho Brahe erected his Observatory, has, by your bounty, received a rich supply of a Telescope which makes discoveries still more glorious than those of the far-famed astronomer.

\* \* \* \* \*

The great scarcity which has, during 1838, prevailed in many districts, and the consequent unprecedented high price of provisions, has put it utterly out of the power of many in the poorer districts to offer any sum, however small, for a copy of that book which they earnestly desire to obtain as a source of comfort in distress. This is especially true as regards the Diocese of Carlstad, to which so large a grant was made in 1837. We cannot but rejoice however, under the circumstances, that the books are in the hands of the poor people: and a stronger proof of the zeal of the pastors could not be given, than is afforded by the simple fact, that they have respectively bound themselves, personally, as security for the value, at the prices agreed on, of the copies issued by them. The following Letter from Bishop Agardh will be perused with interest: it is addressed to the British and Foreign Bible Society's Agency in Stockholm, and is dated January 21, 1839:—

“The grant of 2364 Bibles and 3200 New Testaments, made to the Diocese of

Carlstad by the British and Foreign Bible Society, at the kind recommendation of the Agency, it has been the endeavour of the Bible Society here to appropriate in agreement with the benevolent designs of the above-named Society. To this end we have had special respect to the poorer inhabitants of the diocese; among whom the greater part, but for the generosity of the Bible Society, would long have been deprived of the opportunity of perusing God's holy word.

"As payment for the copies issued at full or reduced prices has been only partially received, I feel desirous that the British Society may not, in consequence, be led to form an unfavourable opinion of the care of our Society in the distribution or the zeal of the Clergy in the parishes, or the people's own acknowledgment of the Bible Society's philanthropic designs. Alas! alas! a reason for this state of things, which no human power could remove, is at hand. Wermland was last year visited by a fearful failure in the crops: to this was joined an unfavourable conjuncture as regards an extended iron-trade, so that opportunities of earning a subsistence were greatly limited; the poorer inhabitants were thus deprived of the necessities of life, and the very insufficient overplus of the more fortunate was claimed by the needy: yea, the whole of Sweden had at length to hasten to the support of the province. In such a general destitution, the smallest mite was precious, inasmuch as its designation was the reserve not only of human life, but of the people's confidence in Divine Providence, and their faith in humanity. It is, under such circumstances, remarkable, and ought to be brought under the notice of the British and Foreign Bible Society, that, notwithstanding the prevalent distress, nearly one-third of the Society's claim for Bibles has been obtained and paid; and that though the last year has left deep wounds, which must be felt in the future, yet the conviction may with certainty be indulged, that the claims yet unsettled shall be gradually liquidated. I must especially testify the extraordinary care of the Clergy in this matter, not only in promoting the circulation and perusal of the word of God, but in taking on themselves individually the responsibility for payment of the sums due for the several parishes. This proceeding is the more honourable on their part, as the Clergy here are generally less favoured, in a pecuniary respect, than in the majority of the other dioceses. As the care of the poor is here—as was the case with the first Christians—made to devolve on the Clergy, so has the work of relieving the general distress rested first and last upon them. This duty has brought on them not merely a constant and anxious concern, but also many and considerable personal sacrifices. And that they should, besides all this, make themselves responsible for the sums due by their parishioners for copies of the Scriptures, evidences the high and holy estimation in which they hold their designation on earth. I have to request that the Agency will communicate these particulars to the British Society: it will be a source of pleasure to that Society to know, that in that province of Sweden which, in consequence of its productions, is most nearly associated with England, the Society's generous purposes are in such a manner embraced; and that the Society may perhaps find a new reward for its labours in the echo by which they are responded to from the valleys of Wermland."

As regards Carlstad, we think right to add, that the prices at which the several copies have been sold, give a result very much above the minimum fixed by your Committee. Before, however, the whole money returns have been received, we cannot speak conclusively.

The Pastor of S—— parish says:—

"The manner in which this great gift (for that may well be called a gift which has been obtained for so trifling a payment) has been received, astonishes many. Several have, while loudly calling down blessings on their heads, praised all who have—it may be by the sacrifice of their own convenience—contributed to spread the word of God. Great was the joy, when the copies requested were distributed: and such as had not entered their names, and consequently had no part in the distribution, joined the more fortunate in praising God and their benefactors, expecting with confidence to partake in some future grant of the most precious treasure that can be possessed on earth."

**The Pastor of M—— writes :—**

"The greater number of the purchasers are poor servants, who, out of their trifling wages, have gathered up a small sum with which to obtain the holy book. If the religious state of the parish might be judged of by the manner in which the Scriptures have been sought after, then the result is most pleasing :—pleasing it certainly is, as regards the present, seeing no breach of the law, nor open vice, is practised ; but more pleasing, in the hope that this seed-time, during which the word of God has been plentifully sown, shall, under the guardian hand of the Lord, be followed by rich and gratifying fruit."

**The following, from the Pastor of H—— parish, is deeply interesting :—**

"As great and invaluable as is the benefit conferred by the British and Foreign Bible Society on this district, by the facility of obtaining the Scriptures, which in love and generosity has been opened to the people here ; so hearty and grateful has been the joy with which even the poorest has hastened, even by denying himself that which was necessary, to participate in that benefit. Scarcity and distress have, during this year, reigned in this district ; and I can with certainty testify, that the greater number of those who have received a copy of the Bible at 32sk. (1s. 1d.) have accomplished that sum by curtailing the daily indispensable necessities of life. This may show, as strongly as it can be shown, the longing of the people after God's word, and that they can thankfully appreciate the British and Foreign Bible Society's Christian and philanthropic exertions for the spread of that word. The increase of temperance and general morality visible in the parish affords the most joyful and satisfying assurance that the Bible is not merely possessed, but seriously employed ; and that the benevolent views of the Bible Society are blessed with success."

**The last extract is from the Pastor of W——. He writes :—**

"As far as can be ascertained, the results of the distribution of the Bible here have been most beneficial, as regards the people in general, and especially the increased disposition of the young to peruse the Scriptures. The destitution of, and the desire for the Scriptures in this parish are very far from being met : for which cause I hope, as far as the resources of the Bible Society will permit, to receive a considerable number of copies."

\* \* \* \* \*

If we now, for a moment, cast a retrospective glance on the past six years during which your Agency has been engaged in this glorious work, it appears that the capital expended by your Society here amounts to £8000, or upwards of 100,000 RD. B<sup>co</sup> ; of which, however, a considerable portion is invested in standing type, stock of books, and unaccounted-for grants. During the same period, upwards of 100,000 copies of the divine word have passed into circulation ; and been put into the hands of multitudes, who would, in all probability, but for this arrangement of your Society, have remained destitute of that blessed book for their whole life.

*From the Rev. J. Thomson, the Society's Agent, lately in Jamaica, but for the present in British North America.\**

*Kingston ; 25th Oct. 1838.*

THE commencement of Bible-Society operations in Jamaica was in the year 1828. The person who put his hand first to this good work, in this island, was William Taylor, Esq., a merchant in Kingston, who,

\* The survey, from which the following are extracts, has been made by Mr. Thomson, at the request of the Committee.

among all his findings, had found the Pearl of great price. This Pearl he estimated highly; and he felt, as is usual in this case, an earnest desire that others, and many, should find the same. In order to lead to this, he was anxious to put into their possession the Holy Scriptures, in which there are directions where and how this Pearl is to be found. This gentleman communicated with you on the subject, I understand; and received from your stores supplies of the Scriptures, which he used means to put into circulation in this island, and also in some of the foreign islands adjacent.

Mr. Taylor, being desirous of having fellow-labourers in this work, induced others, holding views of the value of the Scriptures similar to his own, to join with him; and thus, on October 20th, 1830, a Corresponding Committee was formed, for holding intercourse with you on the one hand, and, on the other, for combined and more extended labour in the diffusion of the sacred volume over this island, and elsewhere around, as circumstances might direct.

In about six months after this Corresponding Committee was formed, it gave rise to, and place to, a regularly-constituted Auxiliary Bible Society; which was formally installed by a large Public Meeting, held in Kingston on the 3d of February 1831.

The Jamaica Bible Society, thus formed, began its operations with some impetus. Its seat and centre was in Kingston; but it early endeavoured to throw out Branches from its trunk, in the shape of co-operating Societies, in different parts of the island; and succeeded in procuring the formation of Bible Societies at the four following places: St. Ann's Bay, Spanish Town, Annotto Bay, and Stoney Hill.

The insurrection which took place in this island in the end of 1831, and continued during a part of 1832, greatly tended to check the operations of this Bible Society. On the 13th of June 1832, a Public Meeting was held in Kingston; when it was found that 536 copies of the Scriptures had been issued, and more than 200*l.* currency raised, or say 120*l.* sterling. From that time the Society seems to have declined, and no other Public Meeting took place before the arrival of your Agent in 1834. Still, however, Meetings of the Committee were held; some correspondence was maintained with the country parts; and the Scriptures in some degree were circulated in Kingston, and in other quarters of the island.

It is but just to notice the names of those who commenced, and were most active in this Bible Society. The name of Mr. Taylor has already been mentioned; but this gentleman left the island soon after the formation of the Society. Of those afterwards, who bore it upon their shoulders, as I may say, were the Rev. Thomas Pennock and the Rev. Joshua Tinson; the former one of the Wesleyan, and the latter one of the Baptist Missionaries. Mr. Pennock took much interest in this Society at its commencement, and for some time after; but, from his subsequent ill health, his leaving the island for a time, and having his residence out of Kingston after his return, the main portion of the business fell upon his Colleague Secretary, Mr. Tinson. This gentleman has laboured continuously and unweariedly in the service of this Auxiliary; and it may well be said, that its life and its utility have been very much dependent on his persevering and praiseworthy labours. Hence we may reasonably

conclude that many in this island owe their possession of the Holy Scriptures, in a good measure, to his instrumentality.

Mr. Samuel Whitehorne has been Treasurer to this Society from the commencement, and has always taken a great interest in its proceedings.

(To be continued in the next Number, which will contain an account of Mr. Thomson's own operations.)

## REMITTANCES RECEIVED IN FEBRUARY.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Aberavon .....		20 0 0	Luton .....		6 10 0
Alston .....	4 1 10		Lyne and Charmouth .....	25 0 0	
Barbados .....		100 0 0	Manchester, Ladies' Branch, .....		63 17 6
Battersea .....		1 18 4	Mochdre .....	10 0 0	30 0 0
Birmingham .....		73 4 11	Nailsworth .....	20 0 0	
Blackheath .....		100 0 0	Nantwich .....	28 4 2	21 5 10
Blandford .....		3 8 2	Newcastle-on-Tyne .....	125 0 0	55 0 0
Child-Okeford Association, .....	5 0 0		Ladies' Branch, .....	40 0 0	
Farnham & Chettle ditto, .....	5 0 0		Newcastle-under-Line .....		20 5 0
Bloomsbury, Ladies' Branch, .....	11 0 0		New South Wales .....	100 0 0	
Russell & Bedford-Square Association .....	20 0		Norwood .....		2 5 11
Bourn (Lincolnshire) .....		7 15 6	Northampton, Ladies' Asso. .....	8 0 0	33 3 10
Bourton-on-the-Water .....	25 0 0	3 14 5	Welford Association .....	2 0 0	
Ladies' Association .....	11 0 0		Naseby ditto .....	1 3 0	
Bridport .....	60 0 0	20 0 0	Ravensthorpe ditto .....	7 0 0	
Ladies' Association .....	10 0 0		Scalwell ditto .....	13 15 6	
Brixton and Stockwell .....	50 0 0		Pembroke & Pembroke Dock, .....	9 3 5	33 16 3
Burnley .....		11 0 0	Plymouth, Devonport, and Stonehouse .....	50 0 0	150 0 0
Burslem .....		40 0 0	Pontefract .....		40 0 0
Barton-on-Trent .....		14 6 6	Ruabon .....		21 0 0
Carmarthen .....	29 16 2		Rutland and Stamford .....	50 0 0	
Langthorne Ladies' Asso. .....	5 6 10		Sheppey, Isle of .....		6 11 6
Trelech Association .....	0 0		Shipston-on-Stour .....	4 4 0	1 13 0
Cheltenham .....		30 19 9	Ladies' Association .....	2 0 0	
Chobham .....	5 5 8	4 8 4	Bradles ditto .....	9 5 11	
Cinque Ports .....		100 0 0	Sleaford .....		22 18 5
Deal Branch .....	18 0 0		Ladies' Association .....	10 0 0	270 0 0
Dover Ladies' Asso. ....	30 0 0		Southwark .....	10 0 0	13 19 0
Hythe Branch .....	6 0 0		Tewkesbury .....		12 0 0
Sandwich Association .....	15 0 0		Tredegar .....	12 17 3	10 15 4
Clapham, Ladies' Asso. ....	40 0 0		Tre Madoc .....	33 0 0	40 0 0
Clerkenwell .....	50 0 0		Tuxford .....	12 9 7	
Clydach .....		5 0 0	Walsall .....		60 0 0
Colchester and East Essex, .....	600 0 0	221 5 0	Wandsworth .....	40 0 0	3 18 0
Cumberland and Carlisle ..	18 9	48 9 9	Westminster .....	300 0 0	131 18 9
Penrith Branch .....	57 15 10		Whitchurch (Shropshire) ..	20 0 0	
Ditto, Ladies' Association, ..	5 15 8		Wight, Isle of, Ladies' .....	14 8 0	29 0 0
Doigelly .....	49 14 0	44 0 0	Woburn and Dunstable .....		2 17 6
Dorchester .....	42 18 11	23 18 0	Worksop, Carlton Asso. ....	10 0 0	
Ecclesfield .....		24 10 0	Ystradgynlais .....	2 0 0	6 0 0
Ely, Isle of .....	50 0 0	33 9 0			
Fishguard .....	50 0 0	43 8 4	DONATIONS OF TEN POUNDS & UPWARDS.		
Frederickton .....	35 0 0	50 0 0	A. B. ....		10 0 0
Glasgow .....	50 0 0		A Lady, per Rev. T. P. White .....		10 0 0
Glyn Ceirion .....	5 0 0	3 2 4	Anonymous Half Bank Note, No. 6683, .....		100 0 0
Gornal .....		30 0 0	Powell, Mr. W., Myne St., Myddelton Sq. ....		10 10 0
Gravesend .....		6 11 0	Scriven, W. H. Esq., Clapham Common, .....		10 10 0
Hammermith, Ladies' Asso. ..	6 0 0				
Hanley and Shelton .....		50 0 0	LEGACIES OF TEN POUNDS & UPWARDS.		
Hereford, Kingdon Branch, ..	10 0 0		Blakemore, Mrs. Ann, late of Bristol		
Leominster Ladies' Asso. ....	20 0 0		(less duty) .....	25 0 0	
Huddersfield .....		200 0 0	Burn, Mrs. A.M., late of Poole (less duty) ..	300 0 0	
Saddeworth Branch .....	43 12 4		Jackson, S. Esq., late of Dorking (less duty) ..	25 0 0	
Kettering .....	37 12 5	27 7 7	Priestman, Joseph, Esq., late of Malton		
Kingston-upon-Thames .....	30 0 0	8 8 4	(duty free) .....	200 0 0	
Leicester .....		50 0 0	Tasker's Annuity .....	(one year)	12 10 0
Ladies' Branch .....	7 0 0		Young, Lieut.-Col., late of Bengal .....	720 1 7	
Ashby ditto .....	12 0 0				
Loughborough ditto .....	9 0 0		COLLECTIONS.		
Narborough Association .....	3 0 0		Helberr Sunday-School Teachers and		
Llanengan .....	11 3 6	11 4 0	Children .....	4 0 0	
Llangammarch .....	18 0 0	37 0 0	By H. L. H. ....	1 15 6	
Llanvaethfryn and Colwyn, ..	7 0 0	9 10 0			

# MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

Continued from p. 683 of No. 71.

Connected with		Connected with	
ST. DOROTHY (Jamaica) Auxiliary.		MUNDFORD Ladies' Association	
OLD-HARBOUR BAY (ditto) Asso.	St. Dorothy Auxiliary.	LAKENHEATH ..... ditto....	Methwold Branch.
CHAPELTON ..... (ditto) ditto		METHWOLD ..... ditto....	
CORNWALL (Up. Canada) Branch	Montreal Auxiliary.	STOKE FERRY ..... ditto....	Downham Branch.
FRONT ROCKBURY (ditto) ditto		HILGAY ..... ditto....	
MARTINTOWN ..... (ditto) ditto		FINCHAM ..... ditto....	
COMPTON (Lower Canada) ditto		SHOULDHAM ..... ditto....	
DURHAM .. (ditto) ditto	Derby Auxiliary	BARTON BENDISH ditto...	North-Somer set Branch.
EATON CORNER, &c. .... ditto		DENVER ..... ditto....	
MICKLEOVER Association ....	Cromer Branch	MARHAM ..... ditto....	
LITTLE CHESTER ditto .....		SOUTHERY ..... ditto....	
ALDBOROUGH Ladies' Asso. ....	Norfolk and Norwich Aus.	CRIMPLESHAM .... ditto...	Methwold Branch.
COSTESSEY ..... ditto .....		WIMBOTSH 'M ..... ditto...	
METHWOLD Branch .....	Methwold Branch.	WEST DEREHAM ..... ditto...	
NORTHWOLD Ladies' Asso. ....		DOWNHAM ..... ditto....	
FELTWELL ..... ditto .....		WEREHAM ..... ditto....	
HOCKWOLD ..... ditto .....		CONGRESBURY ..... ditto...	
OXBOROUGH ..... ditto .....		YATTON ..... ditto...	

## AGENTS' CONDENSED REPORT

FOR 1838.

If your Agents have found cause for gratitude and praise in the retrospect of former years, much more do they find, in the survey of that which has recently closed. United in the bonds of Christian affection, and cherishing a deep and unabated attachment to the object and principles of the Society which it is their privilege to serve, they witness with heartfelt satisfaction the steady progress of the Institution, and the manifest extension of that blessing by which it has hitherto prospered.

Following the order of arrangement adopted in preceding Reports, they have to state—

I. That they have continued their inquiries with reference to the annual Revision of the Lists of our Affiliated Societies in England and Wales; and have to report Sixty-four as having become extinct.

II. The number of New Societies formed within the last year is One hundred and twenty-five. Of these New Societies, no fewer than Forty-two have been established and organized in Dorsetshire, Norfolk, and the neighbourhood of Ashton-under-Lyne, by means of Local Agency, and without the personal assistance of any representative of the Parent Society.

III. The number of Public Meetings attended by your Agents during the last year is Five hundred and ninety-one. This number exceeds, by Forty-two, the number attended by them in the preceding year.

IV. It is with no ordinary satisfaction your Agents report, that the number of Public Meetings held during the past year is unprecedented in the history of the Society, having amounted to Eleven hundred and eighty-seven. This number exceeds, by One hundred and twenty-five, the Meetings held during the preceding year. Of these Meetings, One hundred and twenty-two have been held without the attendance

of any Representative of the Parent Society; and principally by means of the attention and zeal of the Local Agents, to whom reference has already been made.

It will be recollected, that the present system of visitation and superintendence was adopted in 1833. The following Table will satisfactorily illustrate its effects:—

The Total Number of Meetings held in 1832 was	557
Ditto ditto 1833	753
Ditto ditto 1834	853
Ditto ditto 1835	944
Ditto ditto 1836	1053
Ditto ditto 1837	1062
Ditto ditto 1838	1187

It thus appears that the number of Public Meetings held in furtherance of the object of the Society has been *more than doubled*, within seven years. Your Agents cherish the persuasion, that when the plan of Definitive Routes on consecutive days shall be adopted throughout every county, this effect of the system now pursued will be still more striking, and the advantages, in regard to economy and personal convenience, be more manifest.

V. After their annual revision of the lists of our Affiliated Institutions, the following appears to be a correct statement of those now in existence in England and Wales; viz

Auxiliary Societies	352
Branch Societies	327
Bible Associations	1730
Total	2409

VI. Of the 2409 Societies now existing, there are Five hundred and thirty-three which are accustomed to hold their Annual Meetings jointly with those of the Auxiliary or Branch Societies with which they are severally connected. Deducting this number from that of the existing Institutions, there remain One thousand eight hundred and seventy-six Societies which should, under the rules adopted for their government, have held Anniversary Meetings. Of these it has been already stated, under the Fourth head of this Report, only Eleven hundred and forty-six have held meetings during the last year: consequently, there remain Seven hundred and thirty which have been deprived of the advantages resulting from these annual festivals, and the information and encouragement derived from them.

VII. With this Report your Agents present a List of Gentlemen whom they consider qualified, and they trust disposed, to render efficient and acceptable service as Visitors of our Auxiliary Societies. To many of these Gentlemen the Institution is already largely indebted, for the valuable assistance rendered during the last and preceding years; and your Agents have received, in various parts of the kingdom, the most gratifying testimonies to the value of their disinterested labours. The satisfaction derived from such evidences of esteem and confidence, is materially increased by the belief that those kind friends, deputed by a Society of Peace as Messengers of Peace, have not in any instance compromised the character of the Society, but appear to have kept constantly in view the one simple but glorious object of the Institution.

VIII. The lapse of years, and the frequent expression of their feel-



ings, have not weakened the grateful sense which your Agents cherish, of personal attention and kindness on the part of numerous friends throughout the kingdom. Those of your Agents who have but recently entered this field of labour, are perfectly aware that they have been welcomed "for their works' sake"; but all would unite in imploring a large measure of that grace by which they may be enabled to commend that work to others; and, in whatever circle they may be cast, to "adorn the doctrine of God our Saviour in all things."

IX. Your Agents rejoice that the anticipations expressed in their last Report have been realized, by the appointment of Mr. T. J. Bourne to the District recently under the superintendence of the Rev. T. Brooke. As Mr. Bourne entered on the duties of his office only in last June, the investigation of the state of that important District has, necessarily, been incomplete; but sufficient has already appeared to justify an earnest hope, that, in the contemplated measures for reviving and extending the various Institutions throughout those ten counties, he may receive the zealous and cordial co-operation of many valued friends, who have long been distinguished for their attachment to the Society, and their judicious and acceptable advocacy of its claims. Next to His presence and blessing whom they desire to serve, there is nothing more cheering and encouraging to your Agents, during their long and often painful separations from their homes and families, than this cordial co-operation on the part of our resident friends; to whom the interests of the cause should be equally dear, and whose knowledge of local circumstances, and personal influence, render their assistance peculiarly important.

X. The gratuitous supply of the requisite Books and Papers for conducting our Local Societies, pursuant to the Resolutions adopted last year, has given very general satisfaction to our friends. It has not only facilitated the more perfect organization of existing Societies, but in many instances encouraged the establishment of New Associations, and confirmed a feeling of attachment to the Parent Society.

Having thus submitted to your consideration the present state of the Auxiliary System throughout the kingdom, your Agents would respectfully call your attention to a few general observations, arising out of the recent Survey which it has been their duty to make.

1. An impartial comparison of the Domestic State of the Society, as it exists at present, with its position in 1832, satisfactorily establishes the fact, that the system of District Agency and Visitation adopted in 1833 has, to a great extent, realized the anticipations of the Committee. A more intimate personal knowledge of their respective Districts has been acquired by the Agents—many declining Societies have been revived—a more perfect organization introduced—and numerous New Societies established. And when the plan of Definitively-arranged Routes shall be adopted throughout the kingdom, they feel justified in believing, that these beneficial results will become increasingly manifest.

2. But while your Agents derive encouragement from this retrospect, and desire reverently to acknowledge the unmerited blessing vouchsafed to their labours, they are painfully sensible that much, very much, remains to be accomplished, and that past success only increases future responsibility. Continued and more minute inquiries amply confirm their former statements, that there is not one

county in the kingdom in which the inhabitants are adequately supplied with the Scriptures; nor one in which the means best adapted to secure that supply have hitherto been applied, to the desired and practicable extent. They do indeed rejoice in the fact, that, of the Eleven Millions of copies of the Scriptures which have been issued from the Depositories of the Society, more than Seven Millions and a half have been in the languages of the United Kingdom; but this only proves the deplorable scarcity of the Holy Scriptures which previously existed, and the necessity of such a Society. Recent inquiries, not only in London, Liverpool, and Manchester, but in the agricultural districts, afford melancholy evidence, that the primary or "British" object is not yet attained. Nor will it be attained, until every family in Great Britain and Ireland shall be supplied with at least one copy of the Sacred Volume.

3. It is to the extension of the system of Bible Associations that your Agents look, with increasing confidence, for the attainment of the British object. Did they require an evidence of the efficiency of that system, in addition to their own daily observation, they find it in two districts of the kingdom totally dissimilar in the pursuits and habits of the people—the manufacturing district of Ashton-under-Lyne, and the agricultural county of Norfolk. In the former, the Committee of the Auxiliary Society having met with an individual eminently qualified for the office, appointed a "Local Agent," in Sept. 1836; and the following Table will satisfactorily illustrate the beneficial effects of his appointment, in the comparison between the last two years, and the two immediately preceding:—

	1835.	1836.	1837.	1838.
Number of Branch Societies . . .	0	0	1	2
Number of Associations . . . . .	10	8	13	22
Bibles and Testaments distributed, .	1519	1591	3008	2952
Amount of Free Contributions . . £162 14 0	151 14 0	172 12 0	208 19 0	
Total amount Collected . . . . £461 13 0	418 5 10	844 13 6	924 6 0	

It will thus be perceived that the Receipts have more than doubled within the two years; and that the Issues have increased in nearly the same proportion.

In the county of Norfolk, where a "Local Agent" (also appointed by the Committee of the Auxiliary Society) has been engaged only a few months, Twenty-seven Bible Associations have been already established, by the instrumentality of which, more than One Thousand Subscribers have been obtained.

4. Experience has clearly demonstrated the fallacy of supposing a town or district to be supplied with the Scriptures, because of the number of Bibles and Testaments distributed. The labouring classes, who constitute beyond all comparison the mass of subscribers, are, generally speaking, a fluctuating population, frequently changing their abodes, and beginning and ending their subscriptions in different Associations, or in two districts of the same Association. Nor should it be forgotten, that the rapid extension of education happily produces a corresponding demand for the Scriptures; and that numerous copies are continually transferred by parents to their children. Hence the importance of frequent systematic and persevering inquiry on the part of Collectors of Bible Associations, in order to keep up the local supply.

5. Your Agents, however, would not, and cannot forget, that there is another, and not less important object contemplated;—that the Society is “Foreign” as well as British; and that, with reference to its labours, they may adopt the emphatical language of that adorable Redeemer, of whom the Book testifies, and to whom it leads—“The field is the world.” They believe, and it is their comfort to cherish the persuasion, that in proportion to the degree in which our own beloved country is supplied with the Holy Scriptures, and their all-important truths received and believed, a desire will be manifested to extend the same inestimable blessing to others. But at the same time they know—and they have only to look within their own hearts to find a confirmation of the melancholy truth—that this desire must be fostered and encouraged; that the wants and miseries of the great mass of mankind must be continually presented to the mind; and that Christian sympathy must awaken and perpetuate the feeling of Christian duty. They are sensibly alive to the fact, that, in the present day, beyond all former precedent, the claims on the benevolent principle are numerous and urgent; and they sometimes fear that the British and Foreign Bible Society may be forgotten, in the contemplation of the Institutions to which she has given birth. A new generation has sprung up. The founders and early friends of the Society are rapidly passing away; and your Agents would earnestly appeal to the Officers and Committees of our Local Societies to “be watchful, and strengthen the things that remain.” They would no less earnestly invite those valued friends to give wider publicity to the Reports and other Publications of the Society—to solicit the co-operation of the Young—and to make the wants of the world the subject of frequent conversation in the domestic circle. They are persuaded that the Society has no greater enemy than ignorance—ignorance of the state of man as a lost and guilty sinner—ignorance of the value of the Bible, as revealing the only way by which he may be reconciled to God—ignorance of the value of an immortal soul—and ignorance of the state of darkness, superstition, and heathenism, in which hundreds of millions of our fellow-creatures are involved. They would remind their friends, that the Society was formed to administer to the spiritual wants of the world—that the object and constitution of the Society continue precisely the same as when it first attracted their admiration, and secured their attachment—that the blessing of the Most High has not been withdrawn—that the distribution of the Scriptures creates a continually increasing demand, while new channels are perpetually opening—and that nothing is changed but the constantly widening circle of the Society’s operations.

London, C. S. DUDLEY. T. PHILLIPS.  
March 1, 1839. W. BRACKENBURY. T. JOHNSTONE BOURNE.  
T. SANGER.

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[This being the last Number of the present Volume, it has been deemed advisable to insert the whole of Mr. Thomson’s Survey of the Societies in Jamaica in the Appendix to the Annual Report.]

	Free Con- tributions.	Purchase Account.	Free Con- tributions.	Purchase Account.
Aberdeen .....	79 0 0		Liskeard Branch.....	10 0 0
Legacy of the late Hon. Sophia Ogilvie .....	50 0 0		Ditto Association .....	14 0 0
Inverary Association .....	21 0 0		Linkinhorn ditto .....	1 14 8
Abergavenny Ladies .....	18 6 6	26 13 6	St. Ives ditto .....	2 16 4
Abergele .....	25 10 0	15 5 10	Lostwithiel .....	50 0 0
Aberystwith .....	150 0 0		Padstow .....	10 0 0
Anglesea .....	400 0 0	320 0 0	Penryn .....	25 0 0
Ashton-under-Line .....	130 0 0	185 7 10	Penance Association .....	40 0 0
Aylesbury .....	10 0 0	89 17 7	Marazion ditto .....	10 0 0
Banbury .....	40 0 0	5 13 4	Mousehole ditto .....	8 13 10
Ladies' Association .....	10 0 0		Redruth Branch.....	50 0 0
Bangor .....	60 0 0	42 0 0	Ditto Ladies .....	5 0 0
Barnsley .....	65 0 0	66 0 0	Roseland .....	50 0 0
Barton-on-Humber .....	27 15 0	8 5 0	St. Ives Branch .....	15 0 0
Bath .....	260 0 0	245 10 0	Ditto Association .....	5 0 0
Battersea .....	30 0 0		Croventry .....	30 0 0
Beaminster .....	15 0 0	13 0 0	Croydon .....	30 0 0
Berwick .....	11 9 8	33 10 4	Ladies' Association .....	8 0 0
Bedford .....	60 0 0		Cumberland and Carlisle .....	10 0 3
Beverley .....		29 4 2	Carlisle Ladies' Assn .....	31 5 6
Bilston .....	14 3 0	35 0 0	Aspatia Association .....	28 3 4
Bishop Stortford .....		23 3 4	Hayton ditto .....	4 0 0
Bishop Wearmouth and Sun- derland .....		125 2 6	Houghton ditto .....	7 11 6
Blackheath .....		95 0 0	Kewick ditto .....	15 0 0
Ladies' Branch .....	47 0 0		Raughton-Head ditto .....	0 10 0
Bromley Ladies' Assn .....	3 0 0		Wigton Branch .....	9 3 0
Deptford Ditto .....	30 0 0		Darlington .....	25 0 0
Woolwich Ditto .....	50 0 0		Ladies' Branch .....	15 0 0
Young Gentlemen at Mr. Bickerdike's, Burrage House Academy .....	4 4 0		Barnard-Castle ditto .....	21 18 7
Friend by Rev. T. James .....	2 0 0		Bishop Auckland ditto .....	9 7 6
Blisnavon .....	10 0 0		Ditto Ladies' Assn .....	1 14 9
Blisnavon .....	10 0 0	20 0 0	Staindrop Branch .....	18 15 4
Bloombury & S. Pancras .....	146 19 4	53 9 8	Middleham ditto .....	9 1 11
Boroughbridge .....	50 0 0		Leyburn ditto .....	4 0 0
Boston .....	24 8 10	102 12 2	Hurworth ditto .....	5 0 0
Ladies' Association .....	15 0 0		Yarm ditto .....	17 1 9
Spalding Ladies' Assn .....	10 0 0		Denbigh .....	11 4 10
Brecon .....		31 8 9	Llanbaidr .....	10 6 7
Bristol .....	406 13 10	240 13 11	Henllan .....	8 18 10
For the benefit of Seamen, &c. Produce of a Gold Orna- ment presented to the Society .....	16 2 2		Nantglyn .....	1 2 6
Brixton and Stockwell .....	1 7 6	36 6 8	Derby .....	100 0 0
Brynmaur .....		14 12 0	Devon and Exeter .....	182 17 8
Burnley Ladies .....	6 0 0		Doncaster .....	28 1 4
Burton-on-Trent .....		21 14 6	Conisburgh Association .....	4 0 0
Bury, (Lancashire) .....		80 0 0	Mary Ladies' ditto .....	40 0 0
Camberwell .....	5 19 6	57 0 11	Tickhill Association .....	7 8 4
Ladies' Association .....	98 11 11		Dudley .....	23 2 7
Peckham ditto .....	29 8 6		Ladies' Association .....	14 1 9
Camden .....	2 19 6		Durham .....	37 0 0
Canterbury, Upper Hardres, &c. Association .....	3 4 6		East Retford .....	30 0 0
Cardiff .....		11 0 3	Ebbw Vale .....	10 0 0
Cardigan .....		20 8 0	Edinburgh .....	85 0 0
Llwyndafydd Branch .....	22 0 0		J. T., Roxburghshire, to comply with the request of his Mother, deceased .....	6 0 0
Cardmarthen .....	14 0 2		Friend, by the Rev. Mr. Mein .....	5 0 0
Langbaine Branch .....	3 8 4		Relief Cong., South Col- lege street .....	5 0 0
Llanistrefhan ditto .....	7 11 6		Karstown Bible and Mis- sionary Society .....	8 0 0
Chapel-en-le-Frith .....	10 0 0	10 0 0	Relief Church, Kelso .....	1 10 0
Chelmsford & West Essex .....		150 0 0	Elginshire, incl. 10. Legacy of J. M. R., a deceased friend of the B. & F. Bible Society, by Rev. H. M'Neil .....	13 3 0
Cheltenham .....	95 0 0	8 18 0	Epson Ladies .....	10 0 0
Ladies' Association .....	50 0 0	32 0 0	Essex, South-West .....	126 2 10
Cheshire and Chester .....		110 0 0	Evesham .....	6 12 0
Chesterfield .....	50 0 0		Fareham and Bishop's Wal- tham .....	20 0 0
Cleveland .....		20 0 0	Wickham Association .....	5 0 0
Cockermouth .....	35 0 0		Botley ditto .....	3 0 0
Colne .....		30 13 5	Farrington .....	8 0 0
Ladies' Association .....	5 0 0		Folkington .....	2 12 8
Cornwall .....	51 16 5		Forest of Dean .....	40 0 0
Truro Ladies .....	10 0 0		Gainsborough .....	100 0 0
St. Austell .....	30 0 0		Gateshead .....	24 14 8
Bodmin .....	36 0 0		Goole and Marshland .....	6 19 11
Camborne .....	18 0 0		Ladies' Association .....	0 18 5
Falmouth .....	45 0 0		Rawcliff Ladies' Assn .....	4 18 10
Helston .....	33 0 0		Swinefleet ditto .....	3 19 9
Launceston .....	58 18 9		Garthorpe ditto .....	2 16 0

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Gloucester .....	50 0 0	.. 22 16 10	Liandrillo .....	5 0 0	.. 6 14 0
Dursley Branch .....	25 0 0		Llanelly .....	..	.. 16 0 0
Guernsey .....	50 0 0		Llanerchymedd .....	58 0 0	.. 20 0 0
Guildford .....	..	.. 39 16 11	Llangollen .....	40 0 0	.. 12 6 1
Ladies' Association .....	13 0 0		Llanidloes .....	9 10 0	.. 11 10 0
Hackney .....	100 0 0	.. 109 8 2	Llanillin .....	12 0 0	.. 16 11 6
Halifax (Forshire) .....	33 16 5	.. 166 3 7	Lleyn and Elfynydd .....	30 0 0	.. 93 15 9
Hammermith Ladies' Asso. ..	7 15 10		London, City of, Ladies' ..	108 13 6	.. 91 6 6
Hanley and Shelton .....	86 12 5		London, North-West .....	100 0 0	.. 122 10 4
Hants, South-East .....	23 1 4	.. 23 16 0	Connaught-Terrace La- dies' Association .....	5 0 0	
Haverfordwest .....	..	.. 25 12 3	London, North-East, with Six Associations .....	200 0 0	.. 174 4 8
Hay .....	16 0 0	.. 13 11 0	Long Preston .....	13 0 0	
Ladies' Association .....	4 10 0		Louth .....	38 2 8	.. 32 17 4
Hemel Hempstead .....	20 0 0	.. 8 14 10	Ludlow .....	25 0 0	.. 5 0 0
Hereford .....	..	.. 105 13 10	Maldenhead .....	15 0 0	.. 8 3 5
Ladies' Association .....	40 0 0		Malmesbury .....	14 0 0	.. 69 6 4
St. Margaret's ditto .....	2 4 2		Man, Isle of .....	..	.. 47 0 0
Peterchurch ditto .....	1 11 9		Douglas Ladies' Asso. ....	20 0 0	
St. Leonard's ditto .....	3 0 0		Ramsey ditto .....	5 0 0	
Madley ditto .....	2 13 4		Manchester, Ladies' Branch, ..	100 0 0	
Heywood .....	..	.. 33 0 0	Cambrian Branch .....	65 0 0	
Ladies' Association .....	20 0 0		Market Rasen .....	10 10 0	.. 35 3 8
Hindon .....	15 19 5		Market Weighton .....	6 10 7	.. 6 9 5
Holbeach .....	10 0 0	.. 30 0 0	Mendip .....	..	.. 44 16 3
Hope, (Fintshire) .....	8 0 0	.. 9 0 0	Paulton Association .....	10 0 0	
Howden .....	20 0 0	.. 33 18 0	Temple Cloud and Clus- ton ditto .....	3 7 0	
Ladies' Association .....	5 0 0		Radstock Ladies' Asso. ....	3 0 0	
Huddersfield .....	62 11 7	.. 230 3 11	Timbury ditto .....	1 9 5	
Ladies' Branch .....	80 0 0		Merchant Seamen's .....	..	.. 120 0 0
New Ladies' Branch .....	69 5 2		Merthyr Tydvil .....	..	.. 13 19 0
Holmfirth Association .....	10 0 0		Middlesex, South-West .....	..	.. 18 5 0
Hull .....	259 17 9	.. 464 7 7	Brentford Ladies' Asso. ....	15 1 3	
Islington .....	85 0 0	.. 82 8 6	Hounslow ditto .....	5 0 0	
Jersey .....	..	.. 75 0 0	Isleworth ditto .....	10 0 0	
Ladies' Branch, Donation of Mrs. C. Heath, in aid of supplying Negroes .....	5 0 0		Milbourn Port, Stalbridge, and Henstridge .....	38 4 2	.. 24 16 0
Kelghley .....	10 0 0	.. 16 0 0	Milbourn-Port Ladies' Asso. ..	1 15 0	
Kendal .....	60 5 0	.. 8 7 0	Henstridge Ditto .....	5 0 0	
Ladies' Association .....	30 0 0		Charlton and Blackford Branch .....	3 0 10	
Kirby Lonsdale Branch .....	16 2 0		Mitcham Ladies .....	..	.. 3 7 4
Milnthorpe Ladies' Asso. ....	13 13 0		Mochdre .....	2 0 0	.. 3 0 0
Appley Branch .....	10 0 0		Nant Conway .....	30 10 0	.. 30 10 0
Kensington, &c. .....	..	.. 41 9 0	Nantwich .....	51 15 10	
Ladies' Association .....	29 16 1		Neath .....	11 18 6	.. 25 0 0
Sloane Street & Belgrave- Square Association .....	20 0 0		Ladies' Association .....	5 0 0	
Fulham Ladies' Asso. ....	9 0 7	.. 20 0 0	Newark .....	..	.. 43 18 2
Kent .....	18 0 0	.. 20 0 0	Ladies' Association .....	5 0 0	
Rochester and Chatham Branch .....	40 0 0	.. 9 17 6	Balderton ditto .....	6 0 0	
Rochester and Strood La- dies' Association .....	4 0 0		Claypole ditto .....	19 0 0	
Brompton ditto .....	3 15 1		Sutton ditto .....	10 0 0	
Chatham ditto .....	4 0 0		Collingham and Langford ditto .....	17 4 5	
Sevenoaks and Wester- ham Branch .....	9 0 0	.. 74 4 9	Farnon Association .....	13 0 0	
Ditto Ladies' Association, ..	12 0 0		Newbury .....	45 0 0	
Ditto Gentlemen's ditto .....	10 0 0		Ladies' Association .....	30 0 0	
Westham Ladies' ditto .....	12 0 0		Juvenile ditto .....	9 14 2	
Ditto (specially for Madras) ..	3 0 0		Hungerford Branch .....	62 4 9	
Ditto Gentlemen's Asso. ....	6 0 0		Ditto Ladies' Association, ..	25 0 0	
Chiptoad ditto .....	2 0 0		Juvenile ditto .....	2 15 3	
Seal ditto .....	2 0 0		Thatcham Ladies ditto .....	12 0 0	
Kettering .....	42 17 3	.. 42 2 9	Newcastle-on-Tyne .....	..	.. 110 2 9
Kingsbridge .....	..	.. 20 0 0	Newcastle-under-Line .....	..	.. 9 12 4
Kingston (Surrey) .....	20 0 0		Newport (Monmouthshire) ..	..	.. 14 13 8
Linark, New .....	12 0 0		Newport (Pembrokeshire) ..	22 0 0	.. 20 13 6
Lancaster .....	20 0 0	.. 63 13 4	Norfolk and Norwich .....	..	.. 100 0 0
Leeds .....	129 18 8	.. 260 15 7	Attleburgh Association .....	5 5 0	
Leicester, Ladies' Branch .....	4 0 0		Northallerton .....	11 9 3	.. 14 8 0
Ashby Branch .....	6 0 0		Northampton .....	..	.. 20 0 0
Loughborough ditto .....	21 0 0		Ladies' Association .....	7 18 5	
Lichfield .....	..	.. 24 13 7	Spratton ditto .....	3 10 0	
Ladies' Association .....	60 0 0		Naseby ditto .....	1 5 0	
Atherstone Branch .....	15 0 0		West Haddon .....	1 0 0	
Lincoln .....	329 14 4	.. 62 13 8	North Britons in London ..	96 19 0	
Liverpool .....	..	.. 300 0 0	Nottingham .....	15 0 0	.. 6 3 7
Llanarmon .....	7 10 0	.. 2 10 0	Eastwood Association .....	10 0 0	
Llanarmon-in-Ial .....	2 4 6	.. 8 5 0	Ordnance, Tower .....	25 0 0	
Llanderv .....	5 0 0	.. 6 10 0	Otley .....	14 0 0	.. 20 0 0
Llandvery .....	51 10 2	.. 62 10 7	Oundle .....	10 0 0	.. 5 13 4

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Oxford .....	58 0 0	55 19 5	Uiverstone and Furness .....	15 0 0	
Ladies' Association .....	10 0 0		Ladies' Association .....	10 0 0	
Bicester ditto .....	10 0 0		Uxbridge .....	50 0 0	21 0 0
Pembroke and Pembroke			Ladies' Association .....	25 0 0	
Dock .....	15 16 7		Vale of Troedysaur .....	17 0 0	
Temby Ladies' Asso. ....	10 0 0		Vale of Penbryn Branch .....	17 0 0	
Perth (Upper Canada) .....	40 0 0	60 0 0	Llandysil ditto .....	15 0 0	
Peterborough .....	38 19 6	7 7 5	Van Diemen's Land .....	100 0 0	
Petersfield .....	59 11 8	37 8 4	Wallingford .....	45 19 7	59 0 5
Poole .....	4 10 0	4 10 0	Wandsworth .....	15 0 0	1 14 0
Portsmouth Dock-yard .....	15 0 0	20 0 0	Wareham Ladies' Asso. ....	25 0 0	4 0 4
Preston .....	..	45 0 0	Weald of Kent .....	20 0 0	9 13 0
Prince Edward's Island .....	175 18 1	28 18 9	Cranbrook Ladies' Asso. ....	10 0 0	
Romford and Brentwood .....	7 7 7	2 18 0	Welchpool .....	5 0 0	
Ruabon .....	30 0 0	41 0 0	Wensleydale .....	13 0 0	
Rugby .....	21 17 0		Hawes Branch .....	14 18 4	90 1 8
Ruthin .....	..	10 0 0	Weymouth .....	30 0 0	20 0 0
Rutland and Stamford .....	20 0 0		Whitehaven .....	4 11 8	250 8 4
Kingscliff Ladies' Asso. ....	70 0 0		Wiltshire .....		
Saffron Walden .....	5 0 0	5 0 0	Legacy of the late John		
Savoy Ladies .....	30 0 0		Ballinger, Esq., of De-		
Settle .....	90 18 1	190 0 0	vizes, 1501... (less duty)	135 0 0	
S.ropshire .....	10 0 0		Warminster Branch .....	40 0 0	
Newport Branch .....	21 0 0		Trowbridge ditto .....	35 0 0	
Ditto Ladies' Association, .....	33 0 0		Bradford ditto .....	50 0 0	
Oswestry Branch .....	12 0 0		Devizes Ladies' Asso. ....	10 0 0	
Ellesmere ditto .....	28 1 11		Calne ditto .....	10 0 0	
Wem Association .....	30 0 0		Trowbridge ditto .....	15 0 0	
Drayton Ladies' Asso. ....	17 0 0		Winchester .....	15 11 4	6 13
Coll. at Welsh Chapel, per	20 0 0	19 7 4	Woburn and Dunstable .....	..	10 0 0
Rev. T. Phillips .....	4 0 0		Wolverhampton .....	..	35 16 6
Sittingbourne and Milton .....	..	300 0 0	Workington .....	8 0 0	12 17 8
Rainham Ladies' Asso. ....	65 0 0		Ladies' Association .....	4 0 0	
Somerset .....	60 0 0		Worsop .....	12 0 0	
Taunton Department .....	20 0 0		Auston Association .....	4 0 0	
Ditto Ladies' Association, .....	30 0 0		Yarmouth & Argyle (N. S.)		
Langport ditto .....	30 0 0		Ladies' Association .....	20 16 10	
South Shields .....	115 0 3	118 7 10	Yeovil .....	39 0 11	10 8 7
Southwark .....	..	70 0 0	York .....	248 3 6	17 11 4
Spilsby .....	21 0 0		York Subsidiary Society .....	31 5 0	
Ladies' Association .....	4 0 0		Ditto Ladies' Association, .....	40 7 9	
Bolingbroke ditto .....	3 0 0		Easingwold Branch .....	16 19 9	
Hagg and Leesby ditto .....	60 0 0	15 11 10	Ditto Ladies' Association, .....	9 4 7	
Stafford .....	10 0 0	10 0 0	Malton Branch .....	32 16 0	
Tamworth Branch .....	35 0 0	17 9 6	Ditto Ladies' Association, .....	18 2 3	
Staines .....	..	13 2 4	Pocklington Branch .....	12 15 0	
St. Alban's .....	19 6 3	17 8 7	Ditto Ladies' Association, .....	2 8 10	
Stirlingshire .....	30 0 0		Tadcaster Branch .....	14 11 6	
Stockport .....	..	214 4 5	Ditto Ladies' Association, .....	9 11 2	
Stoke Newington .....	63 4 2	18 15 10	Selby Branch .....	16 0 0	
Stratford-on-Avon .....	19 0 0	7 16 0	Cowthorpe and Vicinity .....	13 12 0	
Ladies' Association .....	9 0 0		Masham, by Mrs. Wilson	5 5 0	
Streatham, Tooting, and			Kirby-Moorside, by Rev.		
Merton Ladies .....	50 0 0		E. Gray .....	12 0 10	
Stroud .....	25 0 0	35 0 0			
Ladies' Association .....	15 0 0				
Chilford Ladies' Asso. ....	17 0 0				
Eastington ditto .....	10 0 0				
Suffolk, East .....	..	100 0 0			
Suffolk, West .....	142 15 6	163 11 3			
Sussex, East .....	100 0 0	148 5 0			
Sussex, West .....	50 16 6	20 11 8			
Chichester Ladies' Asso. ....	16 0 0				
Sutton Coldfield .....	20 0 0				
Swansea Ladies' Asso. ....	15 0 0				
Swineshead .....	10 0 0				
Tewkesbury .....	40 0 0				
Ladies' Association .....	..	5 0 0			
Thame .....	10 0 0	5 0 0			
Thames, Isle of .....	40 0 0	51 9 4			
Margate Ladies' Asso. ....	18 4 3				
Ramsgate ditto .....	20 0 0				
Broadstairs ditto .....	1 11 6				
Thornbury .....	10 0 0	12 17 3			
Trarssfynydd .....	9 10 0	11 0 0			
Tring and Berkhamstead .....	39 0 0				
Tunbridge Wells .....	..	50 0 0			
Tunstall .....	..	40 0 0			

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

Anonymous, per Rev. A. Brandram ..	25 0 0
Friend, by Rev. E. Whitley, Oporto (add.)	10 0 0
Griffiths, Miss Sarah, by Mr. W. Adeney,	
to fulfil the intentions of the late R.	
Griffiths, Esq. ....	50 0 0
H. N., Hoxton .....	10 0 0
M. D., per Mrs. Brook .....	50 0 0
Tebbs, H. V. Esq., Doctors' Commons ..	10 10 0
Wright, Major, Royal Engineers... (add.)	42 0 0

## LEGACIES OF TEN POUNDS &amp; UPWARDS.

Cooch, Miss E. W., late of Brighton .....	30 10 0
Dunn, Mrs. E., late of Sowerby, near	
Thirsk, Yorkshire .....	(duty free) 100 0 0
Hammond, George, Esq., late of Homerton,	
(duty free) 10,000 0 0	
Reynolds, W. F. Esq., late of Carnalton,	
(duty free) 50 0 0	
Scott, Jonathan, Esq., late of Watermil-	
lock .....	(less duty) 100 0 0
Sprots, Miss Elizabeth, late of Cleckheaton,	
(less duty) 20 0 0	
Taylor, Miss Adeline, late of Harleston ..	10 0 0

[No. 1.—MAY 31, 1839.]

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## THIRTY-FIFTH ANNIVERSARY

OF THE

### British & Foreign Bible Society.

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ON WEDNESDAY, MAY the 1st, the above Meeting was held at  
EXETER HALL : \*

THE RIGHT HON. LORD BEXLEY IN THE CHAIR.

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LORD BEXLEY, the PRESIDENT, on taking the Chair, addressed the Meeting as follows :—

My Lords, Ladies, and Gentlemen!—If we consider the proceedings of the past year, we cannot avoid perceiving that the Society has been exposed to much danger, not only by the open opposition of those who avowedly object to the free circulation of the Scriptures, but by divisions of opinion and angry feelings which have unhappily arisen among those who concur in sincerely desiring to promote it. It is unnecessary, and would be painful, to allude to those divisions, which arise out of causes unhappily but too well known to the public, further than as they afford an additional cause of gratitude to that Divine Providence which has preserved the Society from their influence; with no material disturbance of its internal peace, and no diminution in the amount of its funds, or in the importance of its operations. This we must attribute, next to the protection of Divine Providence, to the simple and all-important object of its institution : and so long as the Society shall adhere to that object (as I trust it ever will), with undeviating exactness, so long will it make an irresistible appeal to the hearts of Christians, however divided in opinion, and dispose them to rally round the common standard of the word of God.

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\* In compliance with a recommendation which has been made on some former occasions, the Committee have this year determined to abridge the Report of the Proceedings at the Annual Meetings, by publishing those speeches, principally, in which important information is contained. The Friends of the Society will the less regret this alteration, as the speeches omitted have already appeared in several of the public papers.

The Committee again renew their customary statement, that they do not hold themselves responsible for sentiments uttered by the various Speakers.



The Report will lay before you a condensed and abridged view of the operations of the Society in the year now closed : and no other than an abridged view can be given, in the compass of a Report, of a correspondence extending to every quarter of the world ; yet I trust it will be sufficient to show, that the seed sown in the earlier years of the Society is beginning to spring up. Of this, a remarkable instance appeared at one of the last Committee Meetings, in an application from Calcutta for no less than 16,000 copies of the Sacred Writings, in the English language, for the use of Natives of India. I do not mean to assert, that the whole of the population for whose use they were intended are converts to Christianity : it is probable, indeed, that, for the greater part, these books were only required for the purpose of improvement in the English tongue. But the benefit is no less real, of bringing so great a number of persons of various descent, and, for the most part, bred in Heathen or Mahomedan ignorance, into contact with Divine Truth ; which, though in some instances it may be stifled, by hereditary prejudice or the influence of bigoted connections, will, it is to be hoped, in many, lead to more extensive inquiries, and finally to the knowledge and hope of salvation. It shows, also, how far the prejudices of the Natives have yielded, when they are ready to permit their children to be instructed in our sacred books. In another point of view, the fact is not much less remarkable, as showing the working of Providence, in making the establishment of the British Power in India conducive to the diffusion of the Gospel, and thus rendering it a blessing of inestimable value to the Nations of the East : and though the introduction of the English language among them may not be immediately owing to the operations of our Society, or of others connected with religious instruction, yet it is obviously one of the means by which religious knowledge, as well as secular learning, is now flowing in among them.

Instances like this encourage us to hope that the time is fast approaching, when the great work of conversion shall more rapidly advance ; and to be more active in our exertions in the cause of the Gospel, and more earnest in our prayers for the full establishment of the Kingdom of our REDEEMER.

An Abstract of the Report was then read by the Rev. A. BRANDRAM ; from which it appeared, that the Issues of the year had amounted to 658,068 ; being 417,276 issued at home, and 240,792 from depôts abroad ; showing an increase of 63,670 beyond the Issues of the previous year. The total number of copies issued by the Society since its commencement was 11,546,111.

The Receipts of the Society during the year had amounted to 105,255*l.* 2*s.* 11*d.*; being 8018*l.* 1*s.* 0*d.* more than in the previous year—the Free Contributions from Auxiliary Societies to 33,246*l.* 8*s.* 9*d.*; showing a progressive increase under this item of Receipts—the Legacies to 15,788*l.* 3*s.* 0*d.*; of this sum, 10,000*l.* had been received from the Executors of the late George Hammond, Esq., who, in addition to the above, had bequeathed to the Society one-fourth of the residue of his estate, which it was expected would amount to something considerable. The amount received in Donations had been 3542*l.* 10*s.* 1*d.* The total Expenditure of the Society, during the year, had been 106,509*l.* 6*s.* 4*d.*; and its Engagements exceeded 70,000*l.*

**BISHOP OF WINCHESTER.**—My Lord, I rise, deeply impressed with the solemn feelings which the concluding sentences of the Report to which we have been listening have doubtless excited, in the minds of all who heard them, to ask your Lordship and this Meeting to agree to the Resolution I hold in my hand. It is as follows:—That the Report, of which an abstract has been now read, be received and adopted.

My Lord, I cannot but be fully conscious of the more than ordinary responsibility which devolves upon me on the present occasion, when I consider the nature and difficulty of that important subject which occupies so prominent a part in the conclusion of the Report. Before, however, I address myself to that topic, I am desirous of recalling your Lordship's attention for a few moments, in the first place, to some pleasing words of congratulation with which our ears were gratified in some of its opening passages. It was with great satisfaction that I heard—and I am sure this large and united Meeting participated in the feeling—that, as we were permitted to learn at the last Anniversary of this Society, so, during the past year also, the proceedings of the Committee, in all the internal arrangements of the Society, and in all its consultations in reference to the prosecution of its important designs, have been marked uniformly by one feeling of unbroken harmony and brotherly love. It was gratifying to listen to the assurance, that no jarring sentiment had ever disturbed their deliberations; but it was not till we came to the conclusion of the Report that I learned the full value and importance of that internal union. Would that we might have been permitted to learn, from the same authority, that the harmony and brotherly love which have reigned within the walls of the Committee had likewise been found to have prevailed without! Would that no discordant sounds had been heard elsewhere—that nothing had occurred to interrupt the even tenor of our course—that no painful circumstances had arisen to temper our congratulations—that no charges had been preferred, which seemed to call upon the Committee to enter, as it were, upon this our defence, and vindicate thus publicly the character and propriety of their proceedings! I feel, My Lord, that this is neither the place nor the time for entering into the discussion to which the subject touched upon in the latter pages of the Report naturally invites. I would beg leave, however, as an individual deeply interested in the welfare of this Society, to tender to the Committee my humble thanks—in which I think I shall carry with me the unanimous feelings of this Meeting—that they have determined at this, the first opportunity, to take the earliest notice of the attack made upon certain of our foreign versions, in a manly, straightforward, open way. And while I thank them for adopting this course, I am no less bound to thank them also for the spirit by which they have been actuated; for the admirable tone and

temper—for the moderation of sentiment and of language—for the truly Christian tenderness of feeling—which has characterized all the observations they have made on this painful subject. My Lord, whatever course they may think fit to adopt in future, they have contented themselves, on the present occasion, with asserting some of those simple principles by which this Society has been hitherto guided. They do not pretend to vindicate the verbal, or, in some instances, even the more material accuracy of all their versions. They have never considered them in the light of perfect translations, and have never represented them under that character. What they really have said, and what they now repeat, and are prepared to prove, at fitting time and place, is this—that, of the passages objected to, none are of such importance in respect of essential doctrines, or of such a character, as materially to affect the integrity of the word of God. In the hands, indeed, of cunning disputants, and under the subtle treatment of men skilled in this world's wisdom, they may afford, in some instances, either directly or by inference, opportunities to the scholar wherein to show his ingenuity, or to the sceptic to show his infidelity; but the simple child of God, the babe in Christ, may still learn from these despised versions how to look up to his God and Saviour—may still obtain the knowledge of the grace of our Lord Jesus Christ—may still look to the treasures of heavenly truth for that comfort, which some copy of the Holy Scriptures, obtained through the instrumentality of the Bible Society, has conveyed to his heart—a comfort which no other gift can bestow.

Admitting then, as the Report admits, that there are serious errors in the translations alluded to, it does not follow that they are of such a nature as to make it incumbent upon the Society to repudiate these translations altogether. I confide in the discrimination and good faith of the Committee; and I might appeal, as the ground of my confidence, to that remarkable fact, now made public, as I believe, for the first time, that so long ago as June 1836 this Society dissolved its connexion, most painfully and reluctantly, with the Genevese Bible Society. Why was it that the Committee felt themselves constrained to adopt this course? Because the Members of that Society were circulating a version which contained, in the opinion of the Committee, not merely imperfections and errors and corruptions of a less material and important kind, but involving, as they believed, essential and fundamental changes, the effect of which was, to cause the Bible to speak a very different language from what it has hitherto done. Here, then, I find one ground of confidence in the conduct of the Committee, in reference to the translations complained of in the present instance.

I find another ground of confidence in that document presented to us last year, to which, I think, a passing allusion was made in the Report. Doubtless, many whom I now address will remember that memorable edict which was circulated by the Roman-Catholic Bishop of Bruges, in Belgium, and the similar charges which were published in France last year, denouncing the subtle machinations of our Society as alike hostile to God and to the holy Church, on account of what was called its unceasing inundation of the world with our heretical Bibles. May I not ask, whether, if there had been so many errors of such vital importance in the versions which were circulated, we should have heard this language from the Roman-Catholic Bishop? If there had been perversions to such an amount, and of such a character, as has been imputed, would these bitter anathemas have been launched against our proceedings? If there had been such a fearful list of accommodations of the sacred text, should we have been told that we were a *subtle* Society, devising

machinations against the faithful? No, My Lord: the truth is, that our Committee, and those who support the Bible Society, may find the vindication of their conduct—if vindication be necessary—in those solemn verities which Roman Catholics have learned from the Holy Book they circulate.

They have remembered that time is short—that eternity is at hand—that immortal souls are waiting on the faithfulness of the Church—that millions are passing year after year into eternity, and are perishing for lack of knowledge. It is in the recollection of these solemn truths that they find, as they think, their sufficient justification for continuing to aid in the circulation of versions, which, they are quite ready to allow, are not the best and most perfect that might possibly be executed.

And, My Lord, let me ask what would have been the consequence, had a different feeling animated the minds of those who were the first founders of this Society? For instance, when those pious and now sainted men met together to concert their operations, and found that in Iceland there were not more than fifty copies of the Bible among a population of fifty thousand people, would it have been the time for some objector to interpose, and stay further proceedings, with the remark, “True it is, that there are but fifty copies of the Bible amongst fifty thousand people; but we must do nothing until we have a perfect copy of the Bible to give them?” Or, to take the larger field of Asia, and looking to the millions upon millions which form her vast population, among whom, before the existence of the Bible Society, scarcely any copies of the word of God were found, was it then the time to say, that we were not prepared to give them the word of God—that we had no perfect translation—that we must pause till all errors and misconceptions and defects had been removed? Should we then have had the applications from our Indian Stations of which we have heard in the Report? Could we have listened to so many urgent entreaties from all quarters of the globe, calling upon us to give them to drink from the wells of salvation? If, at the foundation of this Society, when more than half the population of this great metropolis was without the word of God—or if, even at the present day, when we know, from careful inquiry, how many thousands, notwithstanding all our issues, are still devoid of the word of Truth—we were to stay our hand until we shall have first corrected all the errors that may be found in our own admirable, though not faultless version, we should scarcely be considered as acting in consistency with our duty as servants of Christ, and lovers of the word of God; or as manifesting that obedience and readiness to impart to others, which God expects at the hand of those to whom He has entrusted His blessings.—

What then, under these circumstances, is our proper course of duty? First, in my opinion, we are to adopt the recommendation of the Report of last year, and to scrutinize closely our own motives. We are to ascertain, individually, for ourselves, our own conviction of the sufficiency of the word of God to “save the soul alive.” We are to ascertain, by careful inquiry, the foundations of our own springs of action, and see whether they are sound and spiritual—whether they rest on such a conviction of the goodness of our undertaking, as to make us disregard, as the passing wind, every form of opposition—whether there be in us a fixed determination to go forward in the good work, through evil report and good report, with patience, self-denial, and long-suffering, until we have been permitted to carry out among all the nations the word of life. Next, we are especially invited to cultivate a spirit of candour, and love, and brotherly kindness, with prayer for the

Holy Spirit to accompany our communications of the knowledge of eternal life, waiting for the fulfilment of the promises of God, and looking in hope for the coming of Messiah's kingdom. Who can tell whether the degree of success with which our future operations may be blessed, may not, in some degree, be connected with the fervour of our faith, and the importunity of those prayers which accompany our labours of love?

Surely, then, I am entitled to ask your Lordship, and this Meeting, to join with me in taking up the language of cheerful trust;—to admit no feeling of discouragement; but rather to look back upon our past proceedings with thankfulness, and to look forward with confidence and hope. Our united prayer must be, that the word of the Lord may have free course and be glorified, in spite of all the devices of Satan, and the machinations of the powers of the world. The language of our praise must ever be, "Thanks be to God, through Jesus Christ our Lord," for the inestimable gift of His holy word!

The Motion was seconded by the Rev. E. T. M. PHILLIPS, Rector of Hathern.

The second Resolution was proposed by the Rt. Rev. the BISHOP of VERMONT, in the United States; seconded by LORD GLENELG; and supported by the Rev. Dr. PATTON, of New York.

The Secretary then introduced to the Meeting—CHEVALIER BUNSEN, late Prussian Ambassador at Rome; who spoke as follows:—

My Lord—Christian Friends—However great my reluctance naturally must have been to come forward on this day, and to address the Meeting here assembled, I have felt it my duty to set it aside, and to yield to the honourable request that has been made to me, to support—feebly and humbly indeed, but sincerely—the noble Resolution which is before you. For how should I not feel it a sacred duty to acknowledge publicly, on this occasion, that I, too, have seen and recognised the good hand of God that is with this Society—I, a Fellow-Christian, the son of a kindred people, a child of the fatherland of that Reformation, which first gave to the people at large that Book which you now disseminate over the world?—From my childhood, I have seen how you set to that vast country the example of distributing with zeal and with charity the written word of God, among Christians of all denominations, and among all classes of the people. And although, later, I have been detained for more than twenty years, by official duties, far from my native land, I have had, from time to time, opportunity of learning and of observing the beneficial results of your generous and wise efforts, and, in particular, those which are directed to the diffusion of the Bible in the Army of Prussia. More than 100,000 copies of the New Testament have, with your aid, been distributed in the last eight years among that body; which receives, in succession, by equal law, the flower of our youth, from all classes of society. Generally, you are called upon to sow your seed beside the waters, being prepared to learn that wind and water have carried away the greatest part of it; and as nature, in this season of bliss and blessing, sheds innumerable blossoms upon the earth, thus you strew the face of the globe with the written word of God, not expecting that the greater part can possibly fall on a grateful soil and bear abundant fruit. But let me assure you, that scarcely anywhere could you have found a more fertile ground, than in that great training-school of the Prussian nation, where the instruction of our youth

in the art of defending their country against the aggressor, goes hand in hand with the moral and religious training which is to enable them to fight the good fight of faith, and to learn the path to the abode of eternal peace. There soldiers and officers are called upon, by solemn signal, at their guard-post, to greet the dawn of day, and the approaching night, with silent prayer, and to lift up their hearts to Him who alone keeps watch over the children of men. There they are taught to keep sacred the Lord's Day, which perhaps they had not learned in their homes: there the united voice of precept and example calls their attention to the contents of that blessed Book which you disseminate among them.—Thus I offer my thanks, My Lord, as a German, and as a Prussian.

But, My Lord, I have been led still more particularly to acknowledge, in all that I have seen of the working of your Society, and all that I have heard this day, the good and gracious hand of God. For twenty long years I have seen—I have been called upon to observe, the most complete reverse of what I have found and hailed here, and which I bless with all my heart at this moment. I come to you from the very centre and seat of that Power, which not only keeps the word of God from the people placed under its temporal sway; but which, with still greater tyranny, uses its unlimited spiritual power over hundreds of millions of immortal souls, bearing the name of Christ, in order to destroy the seeds you sow—to take away what you give—to blast what you do. I do not speak uncharitably. I have seen there too—and it is my happiness to say so here publicly—Christian brethren in that Church, Christians living in faith, charity, and hope. But the more I thank God for having known and seen such Christians there, the more I must abhor that system of oppression which sinks the greater mass of the people continually deeper into superstition, and forces the rest into infidelity. From that darkness and oppression I am restored to the light of the Gospel, and admitted to participate in the freeness of this day. And should I not join in the thanks and blessings of those, whom on this day I see around me—Christians, freely united by the true Catholic spirit of faith in charity?

But, My Lord, I have to offer you more especially the tribute of my gratitude for two circumstances, which I heard mentioned in the Report just read. The first is, that you are continuing to use, in preference, where you can, those wandering evangelists, called Colporteurs. My Lord, I do not side with those who maintain that the greatest part of your labours must be in vain, because the Bible should not be distributed but by Teaching Missionaries. I would say to such objectors, that your Society is essentially a Missionary Society. Is not the very existence, the unparalleled thriving, of your Society, a fact that preaches faith? Does not each of the members of this numerous Society join that holy work of propagating the faith in Christ, by the very act of becoming a member? Does not the zeal and sympathy of the great assembly I see around me, from different lands and of various tongues, professing in harmony the living and common faith, accompany in sounds of thunder the Sacred Book you send? Does not the success of the Labourers, who in your name go over the wide face of the earth, testify of the faith that sends them, and bear witness of the Spirit of life that is in you and with you?—But, My Lord, I will say, and I do say, that I never have seen your work so eminently blessed, as where it is carried on by those *wandering evangelists*, whose successful operations in France call forth admiration as much as rejoicing. They do not set themselves up as Teachers, but as sincere Confessors. They say, “The book we bring you is that which teaches the way of salva-

tion, and we have found it there:" but they also know how to render, simply and humbly, an account of the faith that is in them, when asked or attacked. —We have heard to-day, in the Report, that you have not been encouraged to follow the same course in Germany—that you have not found there such Colporteurs. At this I am not surprised. You never will find such, unless you train them, or have them trained. No colporteurs acting singly, and without training, can ever benefit your Society. But let me also tell you, that you may easily find in that country the means of attaining that end. Let me point out to you in particular, for that purpose, a mighty and most blessed engine, which exists there already—that Society which, deeply rooted in the ancient Church, connected with the witnesses of truth in the dark ages, has, from a small corner in Germany, within a century, spread itself over the globe, and carried the good tidings, and established the faith in Christ, and all the arts and blessings of peace that accompany it, in the remotest corners of the earth; I mean, the Moravian Brethren, or the Society of Herrnhut. They have already travelling preachers; and they would, and could, with more safety and success than perhaps any other body, supply you with wandering evangelists, such as you require.

The second point on which I beg leave to return my especial thanks to you, relates to countries exclusively Roman-Catholic. Your Report states the ever-increasing difficulties with which your messengers have to contend, in those countries which are almost hermetically sealed to you: it states also, that you are not discouraged; that you will not relax in your efforts; and that you will continue to distribute the old versions—the only ones you can give them. Now, My Lord, for that most particularly do I thank you.—I will not withhold from you what I have too well seen, what I know only too well: you must not expect that those difficulties will diminish; you have to expect, from that quarter to which I have alluded, opposition far greater than at first, and even more than at the time of the Reformation. And why?—I will tell you the reason. At the time of the Reformation, they said and wrote—and you may read their false prophecies—that the Bible, given to the people, would create anarchy, and revolution, and disorder of every kind; and that then the nations would throw away that book, and return to *them*. Now, what has happened?—that the Bible has made, not only individuals wise, but nations great; and that most of those nations, from which they kept the Bible, have crumbled down, and are crumbling into ruins. Therefore they say now openly, everywhere, that the Bible is their most formidable enemy; and they see in the Bible that power under which they are to sink. They hate you, as the greatest organ of that power; and they have vowed to destroy that organ, if they can. For there is, besides, at the present time, a peculiar motive for that hatred. The fathers of those who live now in those countries, were led, about fifty years ago, by that very system of tyranny, to a mad craving after works of infidelity and immorality. But their children now are sighing for the word of God: in the midst of their ignorance, and of their anguish, they look up to the Gospel, as the only means of bringing on better days for themselves and their children. They do not want apostles of anarchy; but they want to see the messengers of evangelical truth, to whom they will say, Blessed are the feet of those who bring peace!

Redouble then your noble efforts—concentrate your power more than ever; not trusting in yourselves, but in the help of Him who is all in all: return love for hatred—bless those who curse you, and show the strength of your faith in the ardour of your charity. Give them the word of life, in that



form in which alone they can take it from you. Night is around you, but the day is dawning before you. Two hundred years ago, the prospects of the Church of Christ were darker still. Then, too, many pious and holy minds looked with fear and trembling to the things to come. But their faith inspired them with hope, and they foretold the brighter days that should be. Let me then conclude with the dying words of one of Christ's most faithful servants, who, in my native country, almost 200 years ago, immediately before he restored his spirit to its Creator, lifted his head from the bed of death, after long meditation on the state and prospects of the Church of Christ; then raised his venerable voice, for the last time, and uttered these words, which have been faithfully preserved to us :—

"From the East and from the North, the Lord hisseth, and calleth with His might and power : who shall resist ? Hallelujah !

"Into all lands looketh His eye of love, and His truth endureth eternally. Hallelujah !

"We are redeemed from the yoke of the oppressor, and no one shall set it up again : for thus hath the Lord decreed, in His wonders. Hallelujah !

"The Lord's Name be praised !"

The third Resolution was moved by the Rev. T. JACKSON, President of the Wesleyan Conference ; and seconded, as follows, by—

REV. F. MARTIN, Protestant Minister at Bordeaux.—My Lord, In rising to second this Motion, I fear that I shall not be able to express myself so well as I could wish, in your language—France being my native country. However, when I heard my good friend and brother from America describe to you the meeting of two strangers unable to speak the same language, but whose hearts were full of the same faith, the same hope, and the same love, I thought that he just pointed to my situation ; and that he said to me—"Come, you are a Frenchman, not very able to speak English ; but come on this platform ;—I will join my hand in your hand, and we will only say this to them all, 'Hallelujah ! Hallelujah !' and every one of them will say, 'Amen.'"—However, My Lord, I *have* something else to say ; I have some facts to relate. I will not speak a very long time. I am not able, as you all perceive, to speak fluently in your language ; but I will relate some facts, and they will speak for me and for themselves. My Lord, the Report has just mentioned, that, through the instrumentality of this Society, upwards of 105,000 Bibles and Testaments have been circulated in France during the past year. In addition to this number, I must state, that, through the instrumentality of the Société Biblique of Bordeaux, 5833 copies of the Bible and Testament have been also circulated ;—and besides that, 37,540 Bibles and Testaments have been circulated by the Société Biblique Française et Etrangère ; which makes, altogether, a total number of 148,373 copies of the Holy Scriptures, which have been circulated in France during the past year.

Now, My Lord, I must add, that, through the blessing of God, this vast circulation of the Gospel in France has produced a great deal of good, not only among our Protestant Churches, but also among the whole population belonging to the Roman-Catholic Church. It has done a great deal of good among our Churches ; because, in reading the Scriptures, our brethren have learned to know those truths which can make us wise unto salvation. By having their attention drawn to our Lord Jesus Christ as their Saviour and God, they have learned to adore Him as their Saviour and as their God ; and they have also learned, through the Scriptures, that we may pray for the

help of the Holy Spirit of God, which is able to make us understand the "truth as it is in Jesus;" which is able to convert our own hearts to that faith, whereby we obtain the remission of our sins.

But I alluded just now to the good effects which have been produced by the distribution of the Holy Scriptures among the Roman Catholics.—Well; do not be too joyful, my friends;—but I must tell you, that Popery is losing its ground in France;—I must tell you, that the more the glorious Gospel of our Blessed Lord is read among the Roman Catholics in France, the more quickly they know the errors and superstitions of Popery, and are inclined to become Protestants.—But, My Lord, what is Protestantism? Nothing else than Christianity itself. It is Christianity restored to its primitive simplicity and fidelity; and whosoever believes in our Lord Jesus Christ—whoever accepts the truth as it is in the Gospel—he becomes a Protestant indeed.

We are very happy, My Lord, to possess, in France, a Translation of the Bible by Monsieur De Sacy, which is a Catholic Bible. Were it not for this precious work, we could not induce the Roman Catholics of France to read the Bible. I can tell you, that De Sacy's Bible is received as an approved book among the Roman Catholics: I can tell, also, that the present Government of France has permitted De Sacy's Translation of the New Testament to be put into the hands of our rising generation; and that in many of our Schools—our public and private Schools in France—the New Testament of De Sacy's Translation is now read. I must add, also, that we find a certain number of Roman-Catholic Priests who are favourable to the circulation of De Sacy's Bible and New Testament. One of our Colporteurs one day met a Priest, and he presented to him De Sacy's New Testament. "Why," said the Priest, "I quite agree with the circulation of this New Testament: I wonder that some Priests are opposed to it, for the Translation is conformed to the Vulgate," or Latin Translation. And he said to the Colporteur, that he might go and distribute the Bible through his whole parish; and so he did. I can also add, that the Catholic Archbishop of Bordeaux was visited by one of our Colporteurs, who presented to him a copy of De Sacy's Translation of the New Testament. The Archbishop said: "It is the Translation of De Sacy: very well; I agree to that translation; and I permit you to distribute this New Testament in all my dioceses."

But, My Lord, the best argument that I can use on this subject is, that God has been pleased to bless the reading and circulation of De Sacy's Bibles and New Testaments. I will relate one fact. A Gentleman in Paris—who was not a Christian indeed, but had been educated in the Roman-Catholic faith—succeeded to a very large fortune, by the death of an uncle who had belonged to the Roman-Catholic faith. This gentleman became a Christian, in consequence of reading De Sacy's New Testament, and he considered it his duty to join the Protestant Christians in Paris: but he thought within himself, Had his uncle known that he would be converted to the Christian faith, he would not have given him his money. "Very well," said he, "I must hand over that money again to my uncle's family, and remain the faithful believer of the pure doctrines of Christianity."—Another fact, My Lord: A young Lady—and I request of my female friends to listen to this story—a young Lady, having read the New Testament, and heard the preaching of the Gospel of Salvation, was, by the power of God and the Spirit of God, converted to Christianity; and then she felt it her duty to proclaim that Gospel to the members of her family. She belonged to a very respectable house in

Paris; and she had a brother, whose religious opinions were what we call, in France, Voltairian opinions [Deism]. The sister sometimes read to him some pages of the New Testament; but he could not—he would not—receive the truths which were contained in it. It happened, one day, that that young man, walking in the streets of Paris, fell down, and a carriage passed over him and broke his leg. He was carried home; and a medical man was sent for; who came, and said it was necessary to perform an operation—the amputation of the leg. This young man now began to be very seriously troubled in his conscience: he feared to die: he did not know what to do. He asked for his sister; and he said to her, “My sister, what shall I do?” His sister replied, “My brother, if you cannot save your body, save your soul: believe in the Lord Jesus Christ: yield your heart to Him, and He will help you.” And so he did, My Lord.—The operation was performed, and succeeded; and the whole night that young man was praying to the Lord Jesus Christ for the influence of His Holy Spirit, that he might be able to believe in Jesus as his Saviour and his God:—and in the morning, when his sister came to inquire after his health, he immediately reached out his hand to her, and said, “Ma sœur, ne pleurez pas pour moi: j’ai perdu ma jambe, mais j’ai trouvé mon Sauveur!”\*

My Lord, I could multiply these facts; but I will only add (to show how the Lord has been pleased to bless the circulation of His word among the Roman Catholics of France), that we have now (do not tell it to every one!) Ten Churches entirely composed of converted Roman Catholics.

It is my duty, then, to thank this Society for the exertions which they have made to circulate the Scriptures in my native country. And I entreat of every Member of your Committee to go on; for now is the time to circulate the Bible among the population of France. The Bible is asked for everywhere. Men’s minds are ready to receive the truths of the Bible. Thousands—perhaps millions—of my fellow-countrymen now acknowledge the errors and superstition of Popery: they want truth; they want the truth of the Gospel; and they do not know where the truth is. They want peace for their consciences; and they do not know how peace can be restored to their troubled minds. They are like lost sheep; and we must lead them to the true Shepherd of the flock—to the true Cross, upon which the true Christ shed His blood for the salvation of the world.—Now, I pray that the Members of this Society will go on circulating the Bible in France; for at the present moment the Roman-Catholic priests there are doing all they can to prevent the diffusion of the Gospel: and they have the intention, not only to thrust it out from France, but to introduce Popery into *your* country. Yes; they wish to convert England to Popery! Is it not a strange idea, My Lord? What! Is not this country the country of the Bible? Is your Government not favourable to Christianity? Is your young, your noble Queen not the Protector of the Christian Faith? No! never will the Pope conquer in Great Britain!—But let me entreat you, not to slumber, nor to sleep. You must attach yourselves more and more to the Bible: you must cleave to the truths which are contained in the Bible, and to the facts which are related in the Bible: you must follow the only way of salvation which is shown in the Bible: you must believe in Jesus Christ: you must give your hearts to your Saviour; and the more you love Him, the more you will obey Him. If you love Him, you will not forsake Him, but you will obey His laws.

\* “Sister, weep not for me; I have lost my limb, but I have found my Saviour!”

My Lord, I think that every one in this Meeting will agree with my idea, that the best answer we can make to the incessant attacks of the Roman-Catholic Priests, is the fact, that this Society is going immediately to print, in Paris, a new edition of De Sacy's Bible, and three editions of De Sacy's New Testament.

The fourth Resolution was proposed by the Rev. J. ELY, of Leeds; and seconded, as follows, by—

REV. T. S. GRIMSHAW, one of the Secretaries of the Bedfordshire Auxiliary Bible Society.—My Lord, I should not have felt myself at liberty to comply with the kind wish that has been expressed by my Reverend friends behind, were it not from a sense of duty; having lately visited some parts of the Continent where the blessings of the Bible Society have manifested themselves in the most signal and distinguished manner. And though, by the exertion of travelling, I have nearly lost my voice—(and my one great object was, to hasten my journey, that I might share in the triumphs of a glorious day like this, and that I might feel the privilege of belonging to a country which is emphatically called the land of Bibles, after having visited, for some time, a land which, to say the least, is not the land of Bibles,) I yet feel myself called upon to offer a few remarks as to the blessings the Bible Society has conferred upon France, and the call which there is for it in the different kingdoms of Italy.

In respect to France, I would institute a comparison between what France was ten years ago, when I had an opportunity of ascertaining its religious state, and what it is at the present time. And I would remark, that I never saw so great a moral change. I never knew so many voices raised up to bear their testimony to the Bible, as the originating cause of that moral and spiritual movement which is taking place in that country. I might say, that, if our country is distinguished by the establishment of rail-roads for travelling with astonishing rapidity, there seems to me to be erecting, more especially in the kingdom of France, a spiritual rail-road, that is evidently accomplishing mighty results; and you have the greatest encouragement to go on in the prosecution of your great work. Ladies may take encouragement; for some of the most active Labourers in France—particularly in Paris—are Ladies, distinguished by their high rank, united with others of inferior degree; but all consecrating their time and their energies to the cause of the Redeemer. Again: where, ten years ago, I saw Schools in their infancy, I found, upon visiting them only a week ago, that they comprised no less a number or scholars than eight hundred!—800, the majority of them belonging to Roman-Catholic families, who were taught, not according to the wisdom of man, but from the lively Oracles of God; making answers that I should have rejoiced to hear in our own Sunday Schools. Scriptural knowledge is made the foundation of Scriptural piety; and God's blessing crowns those labours with success.

I proceeded to another part of France—I mean, more particularly, the district of the Saone and the Loire. I never saw, in any tract of country, such blessings as those that have been conferred by the Bible Society on that portion of France. Wherever the waters of the Saone and the Loire roll their fertilizing streams, there goes the stream of Divine Truth—there your Bibles and Testaments are scattered—there they are read. First comes the Colporteur; afterwards comes the Evangelist; then the Church and the Pastor; and then, joy among the Angels that are in Heaven, over many a

repenting sinner. I might point out more particularly the cities of Louhans, Macon, and Chalons.—I would just mention, with respect to Chalons, that they are erecting there two churches. I visited the Minister; and I never saw a man actuated by a better spirit, or giving marks of more enlightened piety and zeal. I said to him, "Pray, Sir, what has been the origin of your church? for I understand it is recent in its establishment." He said "The circulation of the Bible and of the New Testament. It has been assisted, likewise, by the distribution of Tracts. This has given rise to the conversion of 70 Roman Catholics;—and these Roman Catholics have given occasion to the church that we are erecting, which is sufficient to hold 400 persons: and we have built it so large, because we are persuaded that God's blessing on the perusal of the New Testament is so signal, that we shall soon require even an additional church, and fill it with worshippers." And that will be the fruit of the circulation of the Bible!—At Lyons, again, there is a very remarkable work going forward: it began under the ministry of the Rev. Adolphus Monod; but the circulation of the Bible contributed largely to strengthen that work, and to establish it. In the Sunday that I spent there, I saw the worship conducted with most visible tokens of piety and decorum. I heard the Minister, the Rev. M. Cordes, preach like a man of God, pointing to the cross of Christ, proclaiming the great doctrine of man's lost and perishing state, and directing his people to the only hope of refuge and salvation: and afterwards, when the sacred Communion was celebrated, out of 500 persons who generally formed the amount of worshippers, 250 were communicants: and when I asked the Minister this question, "Pray, Sir, do you exercise proper discretion? do you take care to assure yourself of the principles, and the life and practice, of the communicants? are you assured of their piety, as far as it is in the power of man to judge by the external life and conversation?" he said: "I am deeply impressed with the importance and the solemnity of that duty; and there is not a single individual among those 250, but I believe him to be under the genuine influence of religious principle."—Afterwards, a man came forward, with a most respectable gravity of appearance and address, and begged to see the Minister: he said he had a message to deliver to him. The message proved to be this:—"I attend your Place of Worship, Sir, every Sabbath-day: I come three leagues [which is about seven miles, or seven miles and a half]: several of my neighbours come, in like manner. I am commissioned this day to say, that if you will send a Protestant Minister, there are two or three hundred persons, at this very moment, prepared to receive him."—In short, wherever the Bible is circulated, God appears to bear His testimony to it; and I have no doubt, that if you could yourselves witness the progress of your Cause in that part of the Continent, it would rejoice your heart, and call forth one common feeling of acclamation to the praise and glory of God.

I now turn to Italy;—and I beg more particularly to urge the exertions of this noble Society in that country. If there is any place under heaven that needs the Bible, it seems to be that country—a country set against its admission: and yet there is, even in Italy, a kind of universal demand for the Bible. The Bible is not known by many: but there is a general impression that it *ought* to be known; that it ought to be free as the air we breathe, and as the light that shines from heaven; that it is the common charter of salvation for all mankind; and that what God has given, no man, and no church, has a right to intercept in its progress. In order to show how

little the Bible is known, even by some who ought to be the interpreters of it, I may state that a Priest one day entered into conversation with me, and challenged me to enter on the points of controversy between us. I told him I had no particular wish to do so; but if he challenged me, I was Protestant enough to accept the challenge; provided that the basis of our argument might be a reference to the Bible. Having accepted this as the basis, he said, "Now, Sir, what is your objection to us?" I said, "My objection is this—You exclude the Bible." "We do *not* exclude the Bible: you Protestants are constantly casting that imputation on us: we do not exclude the Bible." I said, "Sir, pardon me: I can find the Bible nowhere here; or else it is in such a form, as almost to prevent the possibility of its purchase. I went into one of the principal booksellers' shops in Rome the other day, and said, 'I want a Bible.' 'Very well, Sir; here is one.' 'Why,' I said, 'this is a series of volumes: do you call this the Bible?' 'Yes, Sir.'—'Pray how many volumes are there? it looks more like a library than the Bible.' 'Sir,' he said, 'there are seventy-seven volumes.' Seventy-seven volumes! I counted them one after the other, and the number was seventy-seven. In fact, the work was so overlaid with notes, that it was like the Tarpeian maid sinking under the weight of her ornaments: you could scarcely recognise the text, owing to the mass of note and comment with which it was encompassed. The Priest replied to all this: "Well, we have the Bible." I said, "Pray, Sir, have you one in your possession at this moment?" "I have."—"Will you have the kindness to produce it?" He produced what he called his Bible; but what was my astonishment, when I found it to be a Roman Breviary! I immediately said, "Pray, Sir, do you call this the Bible?" "Yes, look at it: here is a reference to the Psalms: here are extracts from Isaiah and Jeremiah, and from one sacred writer and another: surely it is the same thing." I said, "No, Sir: extracts from a book can by no argument of logic ever be considered to be the book itself." But all that I could get from him was the common phrase, "*C'est la même chose!*" "It is the same thing: it makes no difference."

Now, in order to show what a call there is on this Society to distribute the Bible, allow me to mention the encouraging fact, that, during the time I was in Rome, but a few months ago, there were two Augustine Friars who had received Bibles, I believe from the beneficence of this Society; and the effect had been, that their minds were enlightened;—the character of their preaching was immediately changed; and (on the principle, that when a man once perceives the value of Divine Truth himself, he feels a desire to communicate that blessing to others) these Augustine Friars went through different parts of the country, as we should say, preaching the Gospel, and producing a powerful effect. At length they were checked by the authority of the Church of Rome, and lodged in the Castle of St. —: and there I left them, imprisoned for that great crime of reading the Bible, and preaching according to its divine contents. And, further to show what the degree of persecution is, I would beg briefly to mention, that a Swiss Minister, distributing the Bible in a part of Italy, the name of which, perhaps, it may be more prudent not to disclose, was, in consequence, visited by the police, and commanded to leave the country in forty-eight hours. I may also state, that though he had distributed only a small portion of his books—I think about twenty-three Bibles and Testaments—those that had received them were actually imprisoned, some for six weeks, some for seven, and one for ten weeks, in consequence of having a copy in their possession. Another individual, who

was assisting in the circulation of Tracts, was taken at C——, in Savoy; a legal process was instituted against him, for acting contrary to the laws of the country, and circulating bad books, as they are called; he was condemned to twelve months' imprisonment, and to a fine of 300 francs: it was only by the most earnest entreaty that the period of his imprisonment was abridged, and that, at the expiration of eight months, he was once more permitted to enjoy that liberty which is our birthright here, and which we can associate with a more glorious liberty—the liberty of the sons of God.\*

My Lord, I will not prolong these statements. I will just add, however, one remark; because I think it may be well to know what is the thermometer of public opinion in Rome, and what is the estimate they form of our position at this moment in Great Britain, and how we are regarded in what is emphatically called "the capital of the Christian world." It is the prevailing impression, then, My Lord, at this time, in Rome, among the Priests—indeed among all classes that are well informed there—that we are on the very eve of abandoning the principles of Protestantism, and going over to the Roman-Catholic Church. Now I pledge myself to the truth of that fact: it is no secret: it is the usual congratulation with which they approach you. There is a kind of fraternal embrace which they are willing to give; and the foundation of this regard is, a supposed assimilation of feeling and principle, and that we are on the verge of embracing the Roman-Catholic Faith. I asked the question, and a friend of mine asked the same, "Pray, upon what evidence do you ground this supposition?" "We ground it," they replied, "upon facts that are too obvious and too well known to require being stated." We requested that they would state those facts—state them in detail, and argue the point, if necessary, to establish them.—Now, though I do not think it would be prudent to enter into all the arguments that were brought forward, I would beg to say, that, among the causes which they assigned for this supposition that we are on the point of joining the Roman-Catholics, some were political, of which their admission into Parliament was a leading feature: another was, the multiplication of their Places of Worship, by means of Protestant money, and with Protestant attendance, and Protestant concurrence: and then, last of all, they appealed—and, I am sure, with a feeling of triumph on their part, which, upon mine, I felt as an insult—they appealed to the state of one of our Universities. I lament, My Lord, to say it—I truly lament to re-echo the remark; but the cause of Truth requires me to be faithful. I impeach no man: I do not impeach that body of men whom I allude to. I candidly acknowledge their claims to piety, and to zeal, probably far superior to my own; though I must as candidly acknowledge, that I do not concur in their interpretation of Truth. But I feel it necessary to state, that our friends at Rome said, "Go to Oxford—go to your seat of learning—not a place in a corner—not a place marked by ignorance, but where Science has established her banner—the place where your youth are educated for all your professions—and from whence your Ministers are to be supplied;—go, and look there! they are doing our work so effectually, that we have no need to do it for ourselves!" My Lord, it was with profound grief that I heard such an imputation; and I am convinced, that the Authors of the writings referred to would repel the charge with

\* The Scriptures thus distributed, and with such powerful effect, were the accredited Roman-Catholic versions of the country. This remark is applicable also to many of the statements made in the speeches of the Chevalier Bunsen, and of the Rev. M. Martin.



indignation. But I would say, in conclusion, If these are the sentiments they form in Rome, what ought we to be doing in Great Britain? I trust that we shall remember that there once were men called by the honoured names of Cranmer, Latimer, and Ridley; and that one of them said, "Brother Ridley, we are this day lighting a flame, that, by God's grace, shall never, never go out." If Rome thinks that that flame is now approaching the moment of its extinction, I pray that we may add fresh fuel and fresh materials to it; and while, in France, the Roman-Catholic Prelates have met (in those parts of the country to which I have alluded) to inquire what can be done to check the progress of Protestantism, let it be our resolution to inquire what we can do, as Protestants, to resist the progress of Romanism.

The fifth Resolution was moved by the Rev. J. NICHOLSON, of Plymouth; and seconded by the Rev. G. BROWNE.

On the motion of the MARQUIS OF CHOLMONDELEY, seconded by LORD MOUNTSANDFORD, thanks were voted to the Chairman, LORD BEXLEY, who briefly acknowledged the Resolution; and the Meeting separated.

## REMITTANCES RECEIVED IN APRIL.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Alston .....	..	25 1 7	Norwood Ladies .....	25 0 0	3 3 0
Andover .....	5 0 0	12 7 0	Newtown (Montgomeryshire) ..	13 0 0	..
Antigua .....	..	5 14 10	Nottingham .....	..	22 0 0
Battersea .....	..	3 1 7	Bulwell Association .....	3 0 0	..
Bedford .....	..	50 0 0	Newbury .....	..	36 10 11
Blackburn .....	50 0 0	..	Oundle .....	15 0 0	..
Blandford .....	..	5 0 0	Wansford Association .....	5 0 0	..
Burslem .....	..	30 0 0	Oldham .....	..	40 0 0
Burton-on-Trent .....	20 15 2	..	Rhuddian and Rhyl .....	8 0 0	12 0 0
Cardiff .....	35 0 0	26 18 0	Rumney .....	..	14 14 4
Chilgwell .....	15 0 0	5 0 0	Scarborough .....	..	50 0 0
Chipstead .....	1 0 0	..	Stepney Ladies' Association ..	20 0 0	..
Clapham, Ladies' Asso. ....	..	10 0 0	Streatham, Footing, &c. ....	..	10 0 0
Compton .....	..	17 0 0	St. David's and Dewesland ..	80 0 0	..
Durham Association .....	..	25 0 0	Ulverstone and Furness .....	..	23 2 3
East Ham .....	13 2 0	..	Vale of Troedyraur .....	..	13 0 0
Glasgow .....	30 0 0	..	Walsall .....	..	50 0 0
Gravesend .....	..	10 0 0	Wandsworth .....	..	4 13 8
Halifax (Yorkshire) .....	70 0 0	..	Weston-super-Mare .....	47 2 6	13 4 2
Hammermith, Acton Asso. ....	5 0 0	..	Ladies' Association .....	5 0 0	..
Chislewick Ladies' Asso. ....	5 0 0	..	Whitby .....	..	63 9 0
Hemel Hempstead .....	..	6 9 0	Wicklow .....	10 0 0	..
Holywell (Flintshire) .....	..	12 0 0	Worksop .....	..	24 0 0
Ilfracombe .....	25 0 0	..	Worksop Association .....	8 0 0	..
Kirton-in-Lindsey .....	10 0 0	40 0 0	Carlton ditto .....	5 0 0	..
Langbourne Ward (London) ..	30 0 0	..	Wrexham .....	80 0 0	45 8 9
Leicester, Hinckley Branch ..	15 0 0	..			
Lutterworth ditto .....	20 0 0	..			
Leicester Ladies' ditto .....	5 0 0	..			
Syston Association .....	2 0 0	..			
Collection at Syston .....	6 0 0	..			
Llanbrynmair .....	42 0 0	21 0 0			
Llandysul .....	..	11 14 6			
Llanelli .....	20 0 0	..			
Llanwrst .....	25 0 0	20 0 0			
London Welsh .....	100 0 0	..			
Lyme and Charnmouth .....	7 2 0	..			
Manchester, Ladies' Branch ..	..	60 17 8			
Manchester (Jamaica) .....	..	60 0 0			
Mansfield .....	..	10 0 0			
Marlborough .....	50 0 0	21 1 2			
Mitcham Ladies .....	15 0 0	..			
Morrison .....	..	15 1			

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

A. D. A. ....	15 0 0
Anonymous .....	40 0 0
H. S. ....	20 0 0
T. B., per C. S. Dudley, Esq. ....	50 0 0
Whitfield, Rev. W., Lawford, Essex, (aid.) ..	10 0 0
Wilson, Mrs. Broadley, Clapham Com. ....	30 0 0

## LEGACIES OF TEN POUNDS &amp; UPWARDS.

Bradley, Miss Jane, late of Lancaster, half of Residue .....	176 11 9
Everett, Rev. T. C., late of Reading .....	19 19 0
Waring, T. Esq., late of Nottingham .....	15 0 0

## COLLECTION.

At the Annual Meeting .....	110 10 0
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## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

## BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

CONNECTED WITH

HILL-SIDE (Jamaica) Association .....	
MILE GULLY ....(ditto).....ditto.....	} Manchester (Jamaica) Auxiliary.
PORUS.....(ditto).....ditto.....	
MANDEVILLE ....(ditto).....ditto.....	
SAVANNA T.....(ditto).....ditto.....	
MOUNT HERMON (ditto).....ditto.....	St. Elizabeth's ditto.
FULLER'S FIELD (ditto).....ditto.....	Westmoreland ditto.
MOLD LADIES' Association .....	Mold ditto.

From Mr. Charles S. Dudley.

Bath, April 5, 1839.

WHEN entering the interesting Meeting of the Paulton Village Association, on Tuesday Evening, a note was slipped into my hand, of which the following is an extract:—

"I beg to present this cheque (50*l.*) to the British and Foreign Bible Society, with devout acknowledgments to the Giver of every good, that His mercy and goodness have followed me all the days of my life, in the bounties of His Providence, and the means of His grace, of which undoubtedly the Scriptures of Truth—'the truth as it is in Jesus'—are the chief. Much do I wish, that while Public Worship is happily so much better attended, there may not be a neglect of the *daily study of the Holy Scriptures*: were this more generally the case, we should see stronger evidences that pure devotion was excited, good principles strengthened, error corrected, and vice further subdued;—and especially should we behold a decrease of the extensively mischievous and loathsome sin of *drunkenness*. In the present perturbed state of the population, tell the people you address, 'not to meddle with them that are given to change;'—that the Bible sanctions no overturning, but the overturning of sin; and, that when its truths are received into the heart, the improvement of the life will follow.

"Your dying friend, T. B."

From the London City Mission Magazine.

May, 1839.

I. I BEG to mention a few particulars in reference to that great work in which I have had the happiness of being engaged—the supply of the sacred scriptures to every destitute family in London. I confess I had but a very imperfect idea of the depravity, ignorance, and misery, which existed in some of the back streets, crowded courts, and neglected alleys, until I had been appointed to survey various districts in different parts of the metropolis. I went over about seventy of those districts; and I could scarcely venture down some of the miserable alleys, as they appeared to be filled with none but thieves and prostitutes.

Having completed this part of the work, I was next appointed to the several districts of Tash Street, Portland Road, Devonshire Place,  
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Kensall Green, Wilsden and Hendon; where I visited all the different families in those visitable houses, and took down the name of every destitute family, with other particulars, as mentioned in the Magazine for February last. Many Roman Catholics refused to give their names; and in some few cases I met with some abuse, but the people in general seemed thankful for the promise of a New Testament. Some of those persons, I found, had been without a copy for ten, twenty, or thirty years; and many of them had never had a Testament or Bible. Indeed, in some cases, they did not even know what I meant; although I tried to make them understand, by using the different names of Bible, Testament, Scriptures, word of God, &c. In some cases I have had a Tract presented to me, believing that to be the Bible;—and this, too, in a land of Bibles, and in a day of Gospel light and religious liberty, and, in some cases, close to the House of God!—But there is one fact I should not omit to mention; viz. that in the village of Kilburn the whole of the families had been well supplied;—in most cases they possessed two or three copies, and most of the children had been furnished with a Bible from the School.

My next work was, to deliver a Testament and Psalter to every family whose name I had previously entered in the Register, amounting, in the whole, to 619 copies; and it was very pleasing to witness the heartfelt gratitude with which they were generally received. One woman told me, I could not have brought her a greater treasure. Several clasped it in their hands, and, in a very reverent manner, said, "I thank God for it!" Many of the Roman Catholics, who in the first instance refused to give their names, afterwards requested me to lend them a book. One woman said, it was like something which God had sent her from heaven.

I have also had opportunities of knowing, that, in many cases, the books are well read, both by Roman Catholics and others. In some instances they have passages marked down; which they are anxious to hear explained, when I call in to see them. One Roman Catholic told me, her little boy always took the book with him at night, and placed it under his pillow, and as soon as it was light he began to read it. "And do you know," she said, "I have not heard him read any thing bad in it yet." I requested her to pay particular attention to every thing he read, and to be sure and pray to God to bless it to them.

I have also found they have been a source of great comfort to the afflicted. Several have told me, that they did not believe they should ever have found such support and comfort from any thing, as they have found from reading that book.

II. When I commenced the preliminary work, previous to the distribution of the Scriptures, I went over two districts at Highgate, two at Kentish Town, four at Fulham, three at Kennington, and six at Hoxton, Kingsland, and Bethnal Green; making a total of seventeen districts.

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Until thus engaged, I must confess I was not aware of the alarming destitution of the word of God, and the deplorable ignorance of the people respecting that most holy book. In sixty families, I found but one copy; and that belonged to an aged female, who could not see to read it because of the smallness of the type; and never shall I forget the gratitude manifested by this aged woman. When I presented the Testament, she exclaimed, "God bless you, Sir, a thousand times! I shall again be able to read that blessed book, which I have so long been obliged to neglect." "May God bless it to your soul!" said I. She

replied, with great emphasis, "Amen, Amen, Amen!" She pressed me to take her small Bible in exchange: this, of course, I refused to do. Several Roman-Catholic families did not know what I meant by the Bible: for when I asked them if they had one, they answered, "Yes;" and then brought forward a Tract. I am happy, however, to say, that only two refused to take a copy. Some of them received the books with great gratitude, and many, I have no doubt, will read them. One young woman, immediately I gave her a book, commenced reading it. All the books distributed among Protestant families were received gratefully; some with very peculiar feelings of satisfaction and delight, one or two instances of which I shall relate.

On entering a room, and presenting the Testament to a woman, after expressing her gratitude, she pointed to a man who was sitting by the fire, and said, "My husband, Sir, has just been brought home from the hospital." Upon inquiry, I found he had met with an accident; and had undergone an operation, by which it is probable he will be lame the remainder of his life. He took the book into his hand, and said, "This is just come in time. I fear I shall not be able to work for several weeks, and, consequently, I shall have an opportunity of reading it; which, by the blessing of God, I will do every day." After making a few remarks, I left them, thankful that I had been the instrument of taking the balm of life to this poor afflicted family, in this their time of need.

At a house which was unoccupied when I was ascertaining the destitution, I found a poor widow. On asking if she had a Bible, she said, "Walk in, Sir." I went in; and she related the following mournful tale of woe:—"My husband and myself, with two children, tramped from the country to London, a distance of 220 miles. As my husband could get but little work on the road, we were obliged to part with all we had; and our Bible was our last resource, and we parted with it; although with great reluctance. Soon after we came to London, we lost one of our children, through fatigue and want. When my husband got work, we purchased a few goods, and we were doing tolerably well: but this did not continue long; business again fell off, and we were again very much perplexed. My husband not being able to bear up under the heavy load of accumulated circumstances, now sunk into a desponding state of mind; and while in that state, he destroyed himself by taking poison. (Here followed a flood of tears.) Soon after the death of my husband, all my goods were taken for rent; and, although I have ever since been striving to the utmost, I have not been able to procure for myself and child more than a bare and scanty subsistence."—I sympathized with this poor widow in her distress and trouble, but told her they had done wrong in parting with their Bible. I related to her a circumstance of two lads who were in a similar situation (namely, travelling and in want), but who could not be induced to part with their Bible, although a much larger sum was offered than they could have expected; declaring, that they found that to be the only source of consolation to them in their trouble. She said: "Ah, Sir, I have often grieved at the loss of my Bible; but I have not been able to buy another, and I have never found a friend to give one to me." I then took from my bag one of the Testaments, and presented it to her; at the same time saying, "There is one, that you may keep until you get one of your own." I cannot describe the gratitude manifested by this poor widow. Her daughter now came in; when she exclaimed, holding out the book, "See, My dear, what a very handsome present this gentleman has

brought us!" Her daughter then mingled her expressions of gratitude.—After giving them a few words of advice and counsel, I left them, thankful that I had been made the instrument of gladdening the hearts of this poor widow and fatherless child.

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In one court, where I distributed two dozen copies, the people swarmed around me like bees, and calling out, "Do not forget me, Sir! Do not forget me, Sir!—You have got my name—You have got my name!" and it was with difficulty I could get from house to house, so anxious were the people to get possession of the sacred volume. And when I had emptied my bag the first time, one woman shed tears, fearing they were all gone, and she had not received one: and when I returned with another lot, she was waiting at the door, that she might have the first. The whole number I distributed, in five districts, was 350 copies.

*From the Twenty-seventh Report of the Southwark Auxiliary.*

THE SURREY-CHAPEL ASSOCIATION.—The Committee of this Association report the gratifying fact, that, during the past year, no less a sum than 79*l.* 9*s.* 5*d.* has been received from the Children of the Sabbath Schools connected with it, for Bibles and Testaments; and in free contributions from the same quarter, 42*l.* 1*s.* 4*d.*;—making a total from these Sabbath Schools, from the commencement, of 820*l.* One of their Reports mentions the following affecting case:—

"A Female Teacher one Sabbath told her class of a poor sick neighbour who was anxious about her soul, but who had no Bible. She had been a Protestant; but by living in a Romanist family had embraced that faith. She was now, however, desirous of deliverance from her bondage, and wishful to trust only in the atonement of Christ. Her dissolute husband had ruined her, and left his home: 'and now,' said the Teacher, 'she lies on a bed of straw: her only comfort, a son twelve years of age, who endeavours, by his weekly earnings, to support his mother.'

"This tale of woe touched the children's hearts: the next Sunday, they expressed their desire to give the poor woman a Bible, and most of them doubled their subscriptions, to hasten the accomplishment of their wishes. A Bible was lent, while the new one was subscribed for; and this became her instruction and consolation. When the new book was obtained, a few of the girls accompanied the Teachers to the dwelling of the sufferer, to present her with the Bible:—it was an affecting scene. The son was present; and most, if not all, wept. The children wished it to be understood, that when he lost his mother, the Bible was to be his, to guide and support him.

"The poor woman raised herself up, and, with her thin arms stretched out, addressed the children most earnestly. She told them she was dying; that nothing but Religion could support her in such an hour; that she would not part with her little knowledge of Christ for the world; and that she laid her all at the Cross, and hoped there to find mercy. Again and again she thanked them for their welcome present, and expressed a hope of meeting them in heaven.

"I saw her," said the Teacher, "on the Friday previous to her dissolution; and inquired, On what are you placing your hope—why are you so tranquil in the near prospect of eternity?" She replied, "I am, I know I am, a great sinner; but I have laid myself at the foot of the Cross, and He has promised not to despise a contrite heart."

"Again she was questioned, 'What makes you happy in thinking of heaven? What do you expect to do or see when you get there?' Her eyes brightened: she clasped her hands, and said, 'Because I shall be ever with the Lord: I shall be far away from this wicked world: I shall have done with sin. Oh! to go, from this garret, there!' On the Sabbath following, three children of the class, unknown to any one, went to visit her: she was too ill to talk to them, so they read a chapter to her. She gradually sunk after this, and, without a struggle, expired on the ensuing Tuesday.—The lad's master is a Roman Catholic: so, for fear of losing his Bible, he leaves it with the family where his mother lodged: and they

being Germans, and unable to read English, he meets with them in the evening, and reads aloud. May God bless the truths of the Gospel to his heart and theirs!"

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One of the Lower Rotherhithe Association Reports mentions these facts:—

"One little Sunday scholar, not ten years old, has been pleading with his employer to allow him to work after the regular hours, that he might by this means procure a Bible in as short a time as possible: he, in consequence, is frequently employed till ten o'clock at night. A girl has also obtained a Bible by extra work at her needle.

We find the following judicious remarks in a Report of the North Lambeth Bible Association:—

"A female very respectably dressed met your Visitors when they were canvassing Russell Street, and told them they would do a great deal more good if they were to distribute 'Paine's Age of Reason.' A few days since, one of your Visitors, passing through a street in the neighbourhood of Kennington, was accosted in the following way: 'I beg your pardon, Madam, but I am sure you are the lady I so rudely accosted some eighteen months back, in Russell Street: would you now allow me to subscribe for one of your Bibles? I do most deeply mourn my sad delusion, and marvel that I have been permitted so long to live in such a state of unbelief and sin.' She requested the Collector to call on Wednesday for her subscription, instead of Monday: adding, 'My husband holds the same opinions as I formerly held, and he would not like any one to call at his house on such an errand.' The woman was supplied with a Loan Testament until the subscription for her Bible should be completed."

\* \* \* \* \*

The following admirable fact was furnished to Conference by one of our Associations:—

"We have frequently noticed," says the Report, "that free contributions have been received from a Charitable Institution in our District;—that excellent Institution is 'The Female Orphan Asylum,' whose interesting inmates, from time to time, out of the trifling gifts they receive, have devoted a portion to the distribution of that Book, the holy doctrines of which form the very principle of their education. The earthly career of one of these young subscribers was lately arrested by death: a lingering but fatal disease was the messenger. It found her with her lamp burning; and even to the latest flicker, the flame, though weak, was bright and lambent. The Spirit of the Lord had accompanied the reading of the word; and she shone as a chosen vessel of mercy, when the cold hand of Death was drawing the veil of eternity over it. She had been a Bible Reader as well as a Bible Subscriber; as the closing scene of her life will show. During her sickness, she had been visited by a kind Christian Lady; and the following conversation closed for time—and for time only—their communion. She asked the dying child, 'What do you feel you most want?' Her reply was, 'Create in me a clean heart, O God, and renew a right spirit within me!' Encouraged by this, the Lady further inquired, 'How she felt regarding her sinfulness—whether she was apprehensive of unpardoned sin being registered against her?' She said again, in the language of the Holy Word, 'No: the blood of Jesus Christ, His Son, cleanseth from all sin.'—Yet one other inquiry this Christian Lady made; and it was that close, awful inquiry, 'How she felt in the prospect of dying;—whether she had any fear?' and the answer was again from God's Word:—'No: though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.'—Shortly after this she entered on her rest."

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In addition to their ordinary duties, in attending the Committee Meetings of the various Associations, and watching over the interests of these District Societies, the Auxiliary Committee have, during the past year, undertaken the visitation of the Prisons in Southwark, to ascertain the extent of the possession or want of the Holy Scriptures.

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It is in the Queen's Bench that the most lamentable want has been discovered, and also the most encouraging incidents met with; and towards which the most active energies of the Sub-Committee have been directed. "Here," says their Report, "the officers of the house, and, with very few exceptions, the inmates, received us with the greatest civility, and showed a readiness to facilitate our inquiries. We found 53 supplied, 63 destitute, and 8 refusals. Here are those who have been incarcerated for various periods of 10, 15, and even 25 years, who have either not possessed a copy of the Scriptures, or have left the one they had with their families at home. Torn from the domestic circle, cut off from the ordinary sources of consolation, and with scarcely a rational enjoyment or a suitable occupation, many of them are anxiously awaiting the gift which the Committee have it in contemplation to bestow. One lonely individual, a prisoner for nine years, was apparently not more pleased than surprised, to find the nature of our errand. He had, in a respectable sphere, enjoyed early educational advantages; but was now miserably destitute, and wearing out his existence in almost hopeless captivity. He expressed his cordial gratitude for the attention shown him, and his perfect readiness to appreciate any profitable reading that might be thrown in his way.

"In another room was a widow of most respectable exterior, who had been eighteen months in custody: on the table was lying a small Pocket Bible, which she had borrowed from a friend. A gift from the Society would, she said, enable her to restore it to the owner.

*From the Rev. J. C. Brown.*

*St. Petersburg, April 12, 1839.*

A PIOUS Russian friend called on me lately; and mentioned that some days before he was at the Tract Shop, when two peasants entered, and wished to purchase a Bible. He asked them, "Can you read?" "Yes," was the reply.—"For whom do you purchase the Bible?" "For ourselves."—"Do you love to read the Bible?" "What strange questions you do ask!" said one of them. "Can any one read the word of God, and not love it?"—My friend put a number of questions to them; and learned, that they all lived together, and a number of others with them; and that they read the Sacred Scriptures whenever they had time to devote to this exercise. He then asked if he might visit them, when they met for worship. "By all means," was the reply: "we leave our door open; and any one, who will join us, is welcome."—"When shall I come, then?" asked the nobleman. "You cannot do better than come now," was the reply. He agreed, and went with them; and found about fifteen of them living together, in a cold, damp cellar. They were preparing, as their custom was, to read the word of God. "Who reads?" demanded my friend. "Whoever feels his heart drawn out to engage in the exercise; and inclined by the Spirit of God, and enabled to speak to the edification of the others." They then asked of him where he wished them to read. "We may read," said he, "the Third Chapter of John." "Oh," said one of them, "that is well; for we wished to read to you that chapter; as it brings us to the point at once." They read the chapter; and, from the expository remarks made, my friend soon found them to be very spiritually-minded men. He asked them who had instructed them: "The Spirit of God," was the reply.—"But what were the means employed by the Spirit of God?" "His Holy Word: here we have every thing necessary to life and godliness."



*From the Parapattan Orphan Asylum.**"Batavia, Dec. 21, 1838.*

"WE the Undersigned (Children of the Parapattan Orphan Asylum) do hereby express our most sincere thanks to you, and to your kind friends, for the presents which you so kindly sent us.

"As we never can repay your kindness, we consider it to be a duty indispensable, that we should acknowledge your unmerited and unrequited generosity. Its being bestowed with the utmost disinterestedness, has made it of more value in our eyes. That men, so far separated from us, on whose kindness we had no claims, whom we never heard of, and of whose existence we were ignorant, should have an interest in our concerns, was entirely unexpected.

"We are incapable of repaying your kindness; and we find that words are inadequate to express our feelings: for the more we wish to acknowledge your kindness, the more are we at a loss for words.—But we hope you will not doubt our sincerity.

"While there is One who is able and willing to requite those who help the needy and fatherless, we hope we shall never forget to pray to Him, that He would bless you, and return you tenfold more than what you have done for us. And whenever we bend our knees before the Throne of Grace, our petition shall be, that the Almighty would grant that none of your relations may ever know what it is to taste of the orphan's cup of woe.

"We remain, gratefully yours,

"JAMES COOKE,

"On behalf of the Children of the Parapattan Orphan Asylum."

[Here follow the Names of Twelve of the Children; the remainder being unable to write.]

One of the Children sends the following separate Letter:—

"GENTLEMEN—We were all very glad when we heard that you had sent us some Bibles from England. The Bible is the best book of all others: it tells us about Christ's sufferings in this world. The Bibles will be very useful to us: we are 36 Orphans—14 Girls, and 22 Boys. You must be very kind indeed to send us those Bibles! May God bless you all!

"Yours sincerely,

"CORNELIA TODDERICK."

*From Mr. S. Bourne.*

*Antigua, March 7, 1839.*

You will find we have not been idle in the great work: our Meeting was considered a most interesting one: for the first time in Antigua, the large School-room was crowded to excess; numbers went away, unable to obtain standing room. Three Members of the Legislature, two Clergymen, five Wesleyan and one Moravian Missionaries, also Mr. Miller, of the Mico Charity, a Presbyterian, and other Gentlemen, took part in the proceedings of the Meeting. A delightful spirit of love and harmony was manifested by all the speakers. There were present a Deputation from the King of the French, who are inquiring into the success of the Free System: our Report, with Mr. Gilbert's Speech, will thus be laid before the Government of France, as they have requested copies to be forwarded to them. There were individuals and Ministers of different Denominations, colour, country, and station, assembled, to promote the circulation of the word of Everlasting Truth.

I will just allude to one of our Association Meetings—that connected with the Moravian Church at Cedar Hall. To insure a good attendance of

the labouring classes, some of whom come from a distance, we have many of our Meetings on the Sabbath: as they are completely of a religious character, this does not appear improper. The Liturgy of their Church commenced at eleven o'clock; then the sermon; and a Baptism: afterwards the Meeting, which did not conclude till four o'clock. The greater part of the people had not moved from their seats during the whole of that time; yet they kept up their attention admirably, and their free-will offerings amounted to 7l. 15s. currency. I could not avoid thinking, that this sum was more in proportion than 1000*l.* in Exeter Hall. There, the rich give of their *abundance*;—here, the labourer gave a portion of his *little*.

### REMITTANCES RECEIVED IN MAY.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Aberayron.....	60 0 0	50 0 0	Rochester and Chatham ...	..	21 19 3
Alford.....	..	18 18 6	Chatham Ladies' Asso ...	6 0 0	..
Ashton-under-Line.....	..	51 1 3	Rochester & Strood ditto ...	3 10 0	..
Bryn Elwys.....	5 0 0	8 13 3	Brompton & Gillingham do. 1	1 8	..
Birmingham, Ladies' Br.....	..	100 11 0	Saffron Walden.....	148 0 0	..
Bradford ( <i>Westshire</i> ).....	..	5 0 0	Salisbury and Wilton.....	..	20 0 0
Burton-on-Trent.....	27 9 11	..	Savoy Ladies.....	5 0 0	..
Brixton and Stockwell.....	29 15 10	..	Shaftesbury.....	..	50 0 0
Chelmsford and West Essex.....	170 19 6	10 14 1	Southwark.....	120 0 0	..
Cibobham.....	8 3 0	3 9 4	St. Luke's.....	..	8 5 10
Cumberland and Carlisle ...	1 1 0	51 1 0	Stepney Ladies' Asso.....	20 0 0	..
Aspatris Association.....	13 9 0	..	Swineshead.....	..	5 11 0
Hayton (West) Asso.....	11 13 8	..	Tavistock.....	..	32 11 0
Allonby Association.....	5 12 1	..	Thrapston.....	25 0 0	11 18 10
Plumblaid ditto.....	7 3 3	..	Toronto.....	..	318 0 0
Cwmaman.....	..	8 0 0	Wakefield.....	..	42 2 6
Derby.....	190 0 0	3 2 8	Wandsworth.....	..	5 11 7
Ladies' Association, Don. from a Lady, (Pa. ex. ix. 19: "Unless thy law had been my delight, I should then have pe- rished in mine affliction")	10 0 0	..	Warrington.....	..	40 4 6
East Grinstead.....	6 13 0	..	Warwick.....	..	14 2 9
Ecclesfield.....	..	30 0 0	Westmoreland ( <i>Jamaica</i> )...	..	20 0 0
Farnham.....	..	27 10 11	Whitehaven.....	..	30 0 0
Forest of Dean.....	..	30 0 0	Wigan.....	..	65 0 0
Gornal.....	..	40 0 0	Worcester.....	..	33 11 6
Guildford.....	18 0 0	9 13 0			
Halifax ( <i>New Scotia</i> ).....	95 0 0	95 0 0	DONATIONS OF TEN POUNDS & UPWARDS.		
Hammersmith.....	..	45 0 0	Bishopp, Dr. and Mrs. Graveley ... ( <i>add.</i> )	100 0 0	..
Horncastle.....	..	10 0 0	Bowyer, Mrs. Lutterworth.....	10 0 0	..
Lancaster.....	70 0 0	31 16 8	Goodacre, Miss, ditto.....	10 0 0	..
Liverpool.....	..	230 0 0	Hatchard, J. G. Esq. Strand.....	10 10 0	..
Llanelli.....	..	7 0 0	Mirrieles A. Esq. St. Peterburgh.....	10 10 0	..
Mill Hill.....	20 0 0	22 0 0	Plymouth, Countess of, Lowerbrook St.....	10 10 0	..
Mitcham Ladies.....	..	10 17 0	Savory, A. B. and Sons, Cornhill.....	10 0 0	..
Montreal.....	..	100 0 0	Thompson, H. Esq., by Rev. T. Binney.....	10 10 0	..
Nailsworth.....	..	5 0 0	Worsley, T. C. Esq., Manchester.....	100 0 0	..
Nant-y-glo.....	49 10 11	25 9 1			
Newcastle-under-Line.....	..	10 18 0	LEGACY.		
Newport ( <i>Monmouthshire</i> ).....	..	20 0 0	Watkins, Rev. Joshua, late of Reading, ( <i>duty free</i> )	100 0 0	..
Nottingham.....	..	40 0 0			
Oundle.....	..	6 9 1	COLLECTIONS.		
Richmond ( <i>Surrey</i> ).....	..	4 12 2	At the Annual Meeting.....	110 10 6	..
			At Mrs. Ward's Seminary, Newport Pagnell.....	0 12 0	..
			By the Girls at Ackworth School, to supply some of the poor in Ireland.....	1 0 0	..

## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

Continued from p. 19 of No. 2. Vol. IV.

Connected with		Connected with	
ALLONBY... Association .....	} <i>Carlisle Ass.</i>	UCKFIELD ..... Ladies' Asso.	} <i>Tunbridge &amp;c. Auxiliary.</i>
FLUMLAND... ditto .....		LAMBERHURST ..... ditto...	
RICKERBY... ditto .....		YALDING ..... ditto...	
WINSTEAD... ditto .....	} <i>Fornham ditto</i>	CHAPEL TOWN..... ditto...	} <i>Lords ditto.</i>
CINDERFORD ditto .....		ARMLEY ..... ditto...	
PARK END... ditto .....	} <i>Forest of Dean ditto.</i>	BRAMLEY ..... ditto...	} <i>Bramley Branch.</i>
ROBERTSBRIDGE Ladies' Asso.		STANNINGLEY ..... ditto...	
BATTLE ..... ditto.....	} <i>Hastings ditto.</i>	MORLEY & CHURWELL ditto...	} <i>Morley &amp; Churwell ditto.</i>
ST LEONARD'S ..... ditto.....		ILLINGWORTH ..... ditto...	
WINCHELSEA ..... ditto.....		HAWARDEN Association.....	} <i>Mold Auxiliary.</i>
BEXHILL ..... ditto.....			
WARTLING ..... ditto.....			

From the Rev. Carr Glyn.

London, 14th June, 1839.

I CANNOT refrain from writing a few lines to you, to express how deeply interested I have been in witnessing the great work going on in Belgium, through the Bible Society. I went with our very valuable agent, Mr. Tiddy, to the village of G——, about nine miles from Brussels; where we met twelve persons at an Evening Meeting; which twelve persons had been brought out from Popery, through the instrumentality of those Scriptures which had been sent there by the Bible Society.

At P——, last Monday evening, we attended a Meeting, which was crowded to excess: one-hundred and seventy people inside the room, and thirty-one out. There were three Ministers of the National Protestant Church present; the Rev. Messrs. M——, D——, and K——. They all allow that the Protestant revival in the villages of P—— and L—— is to be ascribed to the circulation of God's precious volume, through the Bible Society. At L——, three years and a half ago, there was not a single Protestant; and now there are about fifty-five. I never attended a Meeting in which there was more fixed attention, deeper interest, and warmth of feeling in the Bible Cause: the Ministers and the people showed the greatest affection for our agent, Mr. Tiddy.

In the morning of Monday, whilst at Mr. M——'s, I witnessed the working of our colporteur system in a remarkable manner. The Colporteur D——, a most respectable and pious man, went into a café with his sack, to sell his Bibles: there were a number of officers of the third regiment of the line: they flocked around him; and in a very short time he sold seven or eight Bibles to the officers, who appeared most anxious to possess them.

I was very much struck with the respectability and intelligence of the four colporteurs I had the great pleasure to meet;—they are men who are doing the work of Missionaries in as eminent a degree as any in the world. Many anecdotes they mentioned, showing that the Priests felt the greatest impediment to their work of error and delusion was the circulation of the Scriptures through the means of our colporteurs. It appears that the greatest part of Belgium is traversed by these indefatigable men,

Vol. IV.

who with so very small an allowance are indeed most essentially doing their Master's work. I do not know when I have been more gratified, than on seeing such blessed results from our Society in Belgium, which is the very seat of Popery. I am sure the greatest enemy of our Society, if a Christian, would rejoice in what has been done, and is doing, in Belgium. Fifty-seven thousand copies, in three years and a half!—and, from the returns now received, very likely to be thirty thousand copies more this current year! We must render thanksgiving to God for His mercy in furthering the great cause through His word; and I am sure His word is witnessed to, and that there are *many souls blessed by having it.*

*From the London City Mission Magazine.*

*(Continued from page 20.)*

III. I have distributed the Loan Testaments in the following districts:—Bloomsbury Square, Pine-Apple Place, St. John's Wood, York Square, Camden Town East, Camden Town West.

The total number of destitute families in these districts was 604, all of which I have had the pleasure of supplying. They have been generally received with gratitude. In some cases, the people seemed at a loss how to express their feelings of thankfulness, or sufficiently to appreciate the value of this sacred boon. One woman, in York-Square district, was so impressed with a sense of its value, that she exclaimed, in an ecstasy of joy, "O thank you, my dear Sir, a thousand times! I really feel much more grateful for this, than I should have done if you had brought me a sovereign."

IV. I desire to be thankful I have been permitted to take a part in the very important work of supplying the destitute families with the sacred scriptures. I commenced the preparatory part of the business on Monday the 27th of August; and surveyed twenty-three districts; which contain 6128 houses, 3527 of which I found to be visitable: and many affecting proofs I had, even in passing through the various streets, lanes, and courts, &c., of the necessity of City-Mission operations. Five districts were assigned me to visit, to know the actual state of the families, as to the possession of the word of God: and in these five districts I found 409 families quite destitute; several of them never had a copy; four families had been destitute for twenty years, eleven for fifteen years, seventeen for ten years, and sixty for more than one year. On January the 8th, I commenced the distribution; and was truly thankful to find the people so willing to receive the best of all books. Tears of joy fell from the eyes of several, as they pressed to their bosoms the word of Eternal Truth; and, but with two or three exceptions, all were truly thankful; and many promised to read it, pronouncing many blessings on the kind gentlemen who had sent them. One poor woman pressed me to take sixpence, towards the sum of money so many copies would cost. Another said, "O Sir, you could not bring me a greater treasure; for I have only a few leaves of a very old copy! I make my children read those leaves every Sunday evening; but now we shall have a treat indeed! for we like the Scriptures better than any other book. I am humbly obliged to you, Sir; and may God bless all the kind friends that think of us poor people!" Another poor woman, whose daughter went to service some months since, gave her the best gift in her power; viz. the Bible: and though the only copy she possessed, she parted with it, in the hope

of its being made a blessing to her daughter. Since that time she has been destitute, being too poor to purchase another copy. She received it with gratitude and tears; saying, that in days past, when in affliction and distress, she had derived from it the greatest comfort; and it would be her delight again to read it, from day to day.

V. The districts contain 7723 houses that are visitable. I visited six districts, to ascertain the destitution; when I found 950 families without the words of eternal life. On presenting the heavenly boon, many were unable to express their feelings of gratitude. Some wished to know what they had to pay; and, on being told, "attention was all they had to pay, with prayer that God would give them an understanding heart," many good wishes were given to those good people (as they said) who have been so kind as to make them such a present. Some wept tears of joy; and kissing the book, blessed God for it. Some few have refused: these have either been Jews or Roman Catholics. Many of the latter, who, on giving their names at the visitation, declared they would not have the book when brought, changed their minds, and thankfully received them. Some few of the former accepted the same, but wished it had been the Bible; and in no one instance can I remember a Jew who would not thankfully have accepted a Bible. Not a few made inquiries when I would call for them again. I told them, that as long as they read them carefully and habitually, they might not expect them to be removed away from them.

\* \* \* \* \*

I took the names of thirty-two persons who were willing to become subscribers, either Free, or for Bibles; and many more might have been added to this number, had the thought occurred to me, at the commencement of my visitation, to have taken their names. Four of the above gave their names, at their own request, upon receiving the Loan Testament.

(To be continued.)

From the Rev. P. Röntgen.

Christiansfeld, 31st May, 1839.

UNDER a deep conviction of the manifold benefits conferred upon us and our Christian brethren in this country through the liberality of the British and Foreign Bible Society, the members of our congregation, aware that the Anniversary Meeting of your Society would be held on the first Wednesday in this Month, assembled together on that day for the purpose of entreating the Lord, that He would be graciously pleased to accept our humble thanksgivings for His favours bestowed upon us through you, and that He would continue to shower down upon you His richest blessings throughout the year to come.—Oh let me beg of you not to be weary in doing what you can for the country in which I now reside! Rest assured that, under Divine Providence, you are scattering blessings far and wide, of which, although we must confess that, to the glory of God, we are now permitted to witness occasional proofs, yet many more may be expected when the returns of the Harvest shall be estimated in the eternal Kingdom of our Lord Jesus Christ. Let me dwell for a moment with pleasure on the great increase which has been manifested in these provinces of a desire for the word of life and salvation since I was privileged to be the distributor of your Society's bounty. I feel assured that the Holy Ghost has powerfully assisted in

the dissemination of the word of God among us: and it affords me pleasure to be able to add, that the Rev. Superintendent Callisen has recently, in an interview which I had with him, borne witness to the blessings arising from a more abundant distribution of the Scriptures, and at the same time pointed out several parishes where a great deficiency of them still exists.

*From the Rev. James Thomson.*

*Toronto, May 23, 1839.*

ON that day (Wednesday, the 1st of May) I waited on you first; for, by calculations easily made, I found you were all assembled in Exeter Hall, and in full career at our seven o'clock in the morning. I could not see you, nor hear you, but I could understand you for all that, and could feel with you: and this I did, giving thanks to our Heavenly Father on your behalf, and making supplications. God, I trust, was manifestly present with you, and left His blessing on all assembled. I look forward anxiously to the time when your notices concerning the operations of that day shall arrive to cheer the poor wanderer in his movements.

*From Mr. J. Wheeler.*

*Lucea (Jamaica), May 2, 1839.*

I DID not forget the 1st of May, and the interesting circumstances of your Public Meeting; adding my petitions to the thousands of others, that, on that occasion, you might truly find the Lord of Hosts with you. It is gratifying to my mind to reflect that we were pursuing the same object, although under widely-different circumstances. We, too, had a Meeting, and formed an Association. Our audience, although not so refined, was perhaps quite as attentive; and we did not omit to notice the coincident time of our Meeting with yours, and describe, as well as we could, the nature of your Meeting, and its objects, to the people. There is a sincere pleasure in standing before 400 or 500 of the most open-looking people, and reading, in the expression of their eyes and their countenances, that there are feelings to be awakened to a sense of the deepest pleasure in hearing of the progress of things in other parts of the world.

*From the Rev. Dr. Philip, Cape Town, Africa; inclosing Extracts from Two Letters to him.*

AT Dysell's Kraal, I saw an ABC class of eighty, most of them apprentices, from twenty to seventy years of age; and I never saw people more earnest on any subject than they were, to remember the letters of the Alphabet, and the combinations of them into monosyllables, which some of them were committing to memory. To be present on that occasion, many had come from ten to twenty-five miles: they had travelled all the preceding night; and it was affecting to see them setting forth on the Sabbath afternoon, with their countenances full of cheerfulness, to reach their masters' houses on Monday morning.

*"From the Rev. Mr. Elliott to the Rev. Dr. Philip.*

*"Paarl, Dec. 7, 1838.*

"You will doubtless be desirous of knowing something of the aspect of affairs here, now that the much-dreaded and much-hoped for 1st of December is past. I have the pleasure to tell you—what you most likely anticipated—that every thing has passed over peaceably and in good order;—I never saw the village in a more peaceful state. From the 1st of December to the present moment, instances of intoxication have been unusually few. Not the slightest disturbance has taken place, nor a single call for the interference of the police, excepting for the protec-

tion of children from the attempts of their ex-masters to keep them in bondage.—I was asking one of my neighbours, the other day, what he thought of the new state of things. 'Why,' said he, 'my servants remain with me; and the only difference I see is, that the spade digs deeper, and the sickle cuts sharper, than I ever saw before.' Saturday evening I had the pleasure of addressing a large and animated audience, from Ps. cviii. 21—25. On Sunday morning the rain descended in torrents. The Church was forsaken; scarcely was a white face to be seen. The Chapel was crowded: after reading the 107th Psalm, which appears to have been made on purpose for the occasion, I addressed my hearers from Ps. cv. 1—5. If animated looks and flowing tears are indications of feeling, a powerful impression pervaded the whole assembly. The effect of a simple allusion to the relations subsisting between parents and children was quite overwhelming. It was delightful to see children occupying the same benches with parents, from whom they had been separated for years. One excellent young person, a member of the Church, brought me to a large domestic circle, the members of which had been scattered from one another many years. 'Sir,' said he, 'here are my old father and mother, there are my brothers, and here are my sisters;—will you be so kind as to enter their names as scholars. I'll have them all about me, that they may have the opportunity of hearing the word of God, of which they know nothing.' Several similar instances occurred. On Wednesday night, I was thrown into no little embarrassment, by an unexpected rush of scholars, old and young, into the Infant School-room, where I have now an evening school. All my powers of activity were in requisition, to arrange and place the new comers: the room was crowded: the A B C class alone numbered forty.

Dr. Philip says, the Rev. E. Williams, of Hankey, writes:—

"The 1st, 2d, and 3d of this month were days which I believe will never be forgotten in Hankey. On Friday evening and Saturday morning we held Prayer-meetings, to seek a blessing on the engagements of the 1st of December: and as soon as the apprentices were collected together, we held a Meeting of Thanksgiving, at which four or five engaged, with evident heartfelt fervency. As we were coming out, our interesting friends, the Quakers, arrived. After they had taken a little refreshment, we held another Meeting, when they both spoke in a very appropriate manner. In the evening we assembled again: I addressed the apprentices from 1 Pet. ii. 15, 16. After I had finished, I said, if any of our people had a word of advice which they wished to give to the apprentices, that they were at liberty to speak. Several stood up: some spoke very well. Four of the apprentices also spoke much to our gratification. One old man, after giving his fellow-apprentices some good advice, said, 'You know, my friends, that the Boors that have many sheep or cattle keep a man to look after them; otherwise, after they are let out of the kraal in the morning, it is very unlikely that they will all return safe: some may wander away, and be lost; others may fall over the rock, or come in the paths of wild beasts and be destroyed. We, my friends, are let out of the kraal of slavery; we are in the midst of danger and temptations; we have, as yet, no watchman: I should, therefore, propose that Mr. Williams be requested to have a book, and that every one of us should enter his name into this book, and also the place of his residence, that Mr. Williams may know us, and be our shepherd.' The proposal was seconded by every one that spoke after him.—I told them, at the close, that I should speak with them on Monday, before they left, about it. Most broke up at half-past eleven p.m., and I can truly say that the Lord was in the midst of us through the day. Sabbath morning, at six, we held a Prayer-meeting. The Chapel was so crowded, that we could hardly move. I, of course, expected to see all, that were not in the habit of attending on the Sabbath, learning the Alphabet; but, to my surprise, I found several reading in the Testament, and others spelling. This led me to make inquiries; and I found that several of them had got so far as to be able to read the Testament, who never had the opportunity of attending school in their lives. They said that they had picked it up here and there. They always carried their little books or Tract, or whatever they had, with them, and begged for a lesson from every one they came in contact with, that could read. The anxiety to learn that was manifested in them was exceedingly pleasing and encouraging. Our friends the Quakers were moved to speak twice, to serious and attentive audiences; these addresses were very good and impressive."



*From the Eighteenth Report of the Montreal Auxiliary Bible Society.*

MR. JOHN F. ELLIOTT.—This faithful Agent, a favourable account of whose labours was given in the last Annual Report, closed his work in February last. From his returns, it appears that he has visited nearly one thousand families, principally Protestants, who were found in twenty-seven different settlements, and in all instances bordering on, or surrounded by a French population. Amongst these, he has distributed, gratis, one hundred and thirteen Bibles, and forty Testaments, and sold fifty-five Bibles and twenty-one Testaments; for which last he received 18*l.* 9*s.* 1*d.*; and in small donations, 9*l.* 6*s.* 9½*d.* A few extracts from his Journal will serve to illustrate the importance as well as the thrilling interest which is everywhere connected with the work to which we are pledged. Under date of Jan. 31, he says:—

“The roads were so filled with snow, I could not make much head-way. Met one man—he told me there was only one Bible in the part of the neighbourhood in which he lived these four years, and he borrowed it occasionally to read. ‘But now,’ said he, ‘I praise God I can get one of my own.’”

On the 2d day of February, Mr. Elliott found several families who had been in the country fourteen years without a Bible. On the 3d, he visited another Protestant family, who told him they never had a Bible, and were unable to buy one. On the 7th, he found one who had been without a Bible twenty years, and was too poor to purchase one.

“Feb. 16.—I still find a great want of Bibles. One family told me their house was burned twenty-three years ago, and their Bible was burned; and they had never got one since.

“Feb. 17.—I found a family to-day, a father and mother and ten children, who told me that a young man gave them thirty leaves of a Bible twenty-two years ago; and that it was all they had since, or ever had. They are very poor, and not able to buy one. They were rejoiced to find they could get a Bible gratis.”

THE VISITING AGENT FOR THE FRENCH POPULATION.

In their anxiety to supply every Protestant family in the land with a copy of the Scriptures, your Committee did not forget the French Canadians; many of whom had already stretched forth their hands, saying “Give us also the word of life!”

An appeal was early made to the Parent Society for help. They were requested to send us colporteurs, who should devote themselves, as they had done on the continent of Europe with signal success, wholly to the reading and circulation of the Scriptures amongst our French population. We received an answer under date of March 8th, by which we are informed, that although they could not send us the men, we were authorised, at their expense, to employ one or more such Agents as we should approve as Bible distributors. Accordingly, after some delay and disappointment, Mr. P. V. Hibbard, who speaks both French and English, was employed for three months, and commenced his work in June last. From his returns, it appears that he has spent one hundred and six days in visiting from house to house in the Parishes of Longueuil, Boucherville, Varennes, St. Luke, L’Acadie, Laprairie, St. Philip’s, Chambly, Napierville, Lacole, Odelltown, St. John, and St. Mary. He has visited more than three thousand families; among whom he distributed, by sale, loan, or gift, seventy-six French Bibles, fifty-six French Testaments, sixty-seven English Bibles, and twenty-nine English Testaments.

According to his instructions, he carefully abstained from all controversy in regard to the peculiarities of Romanism; and left no Bibles in Catholic families, except such as were paid for, or loaned under a

promise to retain them as the property of the Bible Society, and return them on demand. In this manner it was thought that good security was had for the safe-keeping of the books.

A few extracts from that Journal will now be given:—

"June 28.—Visited a number of French families—lent four Bibles and several Testaments. A widow with five children; three of whom, with herself, could read:—as soon as I told her the object of my call, she said, 'Oh! I wish I had a Bible: my mother has one, in which I have often read, and wished I too could get one; but I am a poor widow, with five small children to support. But I must have one. —The Priests will not let us have it; but if I had a Bible, they should not get it from me.'—I offered to lend her one. After reading a few moments with great interest, she said, 'But I want to own it, that it may be mine.' I told her she might have it for a dollar, the price being a dollar and a half. The little boys, in the mean time reading the word of life, exclaimed, 'Mother, do buy it! mother, do buy it! we will work hard and earn the money, and replace it.' She bought it, and paid for it; saying to her children, 'Don't say any thing about our having a Bible.' "

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"July 3.—Found an Irishwoman with a family, but without a Bible. I asked her if she should like to have one. 'Ah,' said she, 'I should indeed! but I have got no money; and my poor husband, who has gone to town, don't mind these things as I wish he did. When I was in my own country, I had a Bible, went to church, and had Christian friends; but here I have none of these, and I am a poor lonely creature.' I told her I was a Bible distributor; and would give her a Bible, if she would accept of one. She received it, loading me with blessings, and wetting it with her tears."

"July 13.—Sold a large Family Bible to Mr. —, who can read French and English well, and is a man of influence in the parish. He wished that every family in the parish, that could read, had a Bible. He took the Book, and laid it on the sitting-room table; and said to his wife, 'That is the depository for that volume; and it is for the family's use. When the Priest calls, I shall tell him so, and that it is no use for him to say a word against it; for I am determined to have a Bible in my family.' In the parish of V—, the Sabbath I commenced, the Priest publicly exclaimed against the people's receiving Bibles, on pain of being debarred the privileges of the Church. This produced quite a commotion; many of the most influential persons taking a decided stand in favour of the Bible, and against the Priest. Many received Bibles from me, desirous of reading for themselves, and manifesting a determination to keep them from the Priests. The Lord seems to be moving, by His Spirit, on the minds of the people."

\* \* \* \* \*

Under date of Aug. 22, he says:—

"This day closes my labours in the Parish of Chambly. I found many ready to receive the Bible in this parish. A widow, of good French education, said she had been long acquainted with the Bible, and for some time had wished to get one; and she would give me all the money she had (which was a dollar) for one of the third size, as her eyes began to fail. She had several children, young men and women, who could read well. When I was leaving the house, she said: 'Perhaps you are afraid I shall give my Bible to the Priest; but as long as I live I shall keep it: and I hope my children will do likewise when I am gone, and make a good use of it.'—Called upon a man whose wife can read well. He said, that soon after they were married they got a Bible, and were interested in it. The Priest soon found it out, and prevailed upon his wife to give it to him. They were both sorry afterwards, and were glad of the opportunity of getting another. They bought one; and, as I gave them the parting hand, they warmly requested me to call again, if I should pass that way; saying, I should find their Bible had been read."

On the last day of Mr. Hibbard's visiting, he says:—

"A French woman and her daughter followed me some distance, having learned that I had Bibles and Testaments. The Priest had taken their Bible about a year

before, and burned it in their presence. They entreated me, with tears, for a Bible and a Testament; and said they would not let the Priest burn them. When the woman received a Bible, the tears fell fast upon the sacred volume; and, at parting, she loaded me with many thanks."

Mr. Hibbard has generally been received with much kindness. Many have eagerly embraced the opportunity of supplying themselves with the whole Bible. Others were willing to read the Book; and pledge themselves for its safe keeping, if left in their possession; but were not sufficiently interested in its contents to purchase it. Others, who had been warned from the pulpit against touching or even looking upon the "vile Book which a wicked man had recently introduced into the neighbourhood," begged the privilege of examining it, before receiving it into their houses;—and, when they did examine, they were astonished beyond measure that good men should condemn so good a book.

(To be continued.)

### REMITTANCES RECEIVED IN JUNE.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Abingdon.....	60 0 0	.. 20 0 0	Leicester.....	..	222 13 7
Alford.....	30 0 0		Ladies' Branch.....	4 0 0	
Barbados.....	50 0 0	.. 50 0 0	Melton ditto.....	4 0 0	
Bedford, Ladies' Asso.....	2 17 2	.. 8 8 4	Old Dalby ditto.....	7 0 0	
Berlidge.....	62 1 4		Asby ditto.....	13 0 0	
Beverley.....	20 0 0		Loughborough ditto.....	13 0 0	
Birmingham.....	200 0 0	.. 13 12 0	Leighton Buzzard.....	..	9 11 8
Brigg.....	25 0 0	.. 73 9 6	Loath.....	70 0 0	.. 17 0 0
Burton on Trent.....	..	.. 25 10 6	Manchester (Jumates).....	..	50 0 0
Canterbury.....	..	.. 89 17 3	Mansfield.....	15 0 0	.. 15 0 0
Chilham Association.....	21 2 2		Marlow.....	15 18 2	
Ashford Branch.....	6 0 0		Merchant Seamen's.....	..	80 0 0
Herne-Bay Association.....	5 0 0		Merthyr Tydvil.....	..	11 10 0
Nonington ditto.....	8 10 0		Nevin.....	15 10 0	.. 15 10 0
Preston ditto.....	4 0 0		Newcastle-on-Tyne.....	..	100 0 0
Elham ditto.....	12 0 0		Northallerton.....	..	6 2 2
Wingham ditto.....	2 2 0		Oandle.....	..	10 1 6
Adisham ditto.....	1 0 0		Pembrokeshire, at Haver-		
Littlebourne ditto.....	0 8 0		fordwest.....	100 0 0	.. 7 11 10
Cheltenham.....	..	.. 30 0 0	Pembroke & Pembroke Dock.....	30 0 0	
Chepstow.....	2 4 0	.. 9 0 0	Tenby Ladies' Asso.....	5 0 0	
Ladies' Association.....	5 0 0		Manorbien and St. Flo-		
Abbey Tintern Asso.....	12 16 0		rence Ladies' Asso.....	5 0 0	
Chesterfield.....	30 0 0		Carew Association.....	8 0 0	
Clerkenwell.....	..	.. 28 17 7	Western ditto.....	5 0 0	
Cornwall.....	..	.. 200 0 0	Richmond (Yorkshire) Lad-		
Croydon.....	20 0 0		ies' Association.....	12 0 0	
Ladies' Association.....	20 0 0		Sittingbourne and Milton.....	..	12 19 10
Derby.....	10 0 0		Ladies' Association.....	5 0 0	
Ilkeston Branch.....	14 0 0		Slanford.....	15 0 0	
Belper Branch, Legacy of			Ladies' Association.....	5 0 0	
John Taylor, Esq., 50l.			Southwark.....	..	100 0 0
less duty and expenses;			Staines.....	..	15 13 7
and Legacy of Thomas			Stockport Ladies' Asso.....	20 0 0	
Harrison, Esq., 20l.			Stroud, Ladies' Association,	10 0 0	
(Duty free).....	64 10 0		Sussex, Central.....	..	17 10 0
Devon and Exeter.....	..	.. 50 0 0	Horsham Ladies' Asso.....	10 0 0	
Doncaster.....	10 0 0	.. 23 9 4	Billinghurst Asso.....	2 10 0	
Dorking.....	..	.. 8 0 7	Swansea.....	15 0 0	.. 120 0 0
Dudley.....	..	.. 4 19 4	Oystermouth Ladies' Asso.	10 0 0	
East Ham.....	..	.. 5 0 0	Thame.....	15 0 0	.. 5 0 0
Farrington.....	..	.. 5 19 2	Thornbury.....	..	15 7 9
Forest of Dean.....	20 0 0	.. 40 0 0	Ulverstone and Furness.....	25 0 0	
Grantham.....	32 0 0	.. 30 5 10	Windsor.....	..	27 9 10
Guernsey.....	50 0 0	.. 56 0 0	Wotton-under-Edge.....	30 0 0	.. 38 13 2
Hadley, Burnet, &c. Ladies,	40 0 0	.. 9 0 8			
Halifax (Yorkshire).....	..	.. 25 0 0			
Hammersmith, Acton Lad-					
ies' Association.....	5 0 0				
May.....	..	.. 5 8 0			
Hereford, Ledbury Branch,	20 0 0				
Kentchester Association.....	2 10 5				
St. Woonard's ditto.....	2 0 0				
Hertford.....	..	.. 50 0 0			
Rehghley.....	..	.. 30 0 0			

DONATIONS OF TEN POUNDS & UPWARDS.  
 Mavourin Ma Gee..... (add.) 30 0 0  
 Second Thank Offering of a grateful Father  
 to the God of the Bible, accompanying a  
 Request of 16s. 6d. from F. G. P..... 50 0 0

#### LEGACY.

Nicklin, Mrs E., late of Surwell (less duty) 50 0 0

# MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

*Continued from p. 25 of No. 3. Vol. IV.*

Connected with		Connected with	
CHIPPEWAY INDIANS' Auxiliary, (River-Credit Settlement, Up. Canada.)		GOODERSTONE Association....	
MARLOW.....Auxiliary.		SPORLE.....ditto.....	Swaffham
U&K (Monmouthshire) ditto.		CASTLE-ACRE...ditto.....	Branch.
BRYNMAWR (Brecknockshire) ditto.		NECTON.....ditto.....	
MATLOCK & MATLOCK-BATH		STOW BRIDGE.. ditto.....	
Branch.....		WATLINGTON... ditto.....	Downham
REDINGS, BIRCHWOOD, and	Derby Auxil.	SOUTH-RUNCTON & HOLME	ditto.
CODNOR-PARK Ladies' Asso..		ditto.....	
ENDMOOR Association.....	Kendal ditto.	WICKHAMPTON ditto.....	
BURNESIDE.....ditto.....		STOKESBY.....ditto.....	Yarmouth
HARLING.....ditto.....	Norfolk & Nor-	BURGH.....ditto.....	ditto
	wich ditto.	HINDOLVESTON ditto.....	Reepham
	Norwich	CAWSTON.....ditto.....	ditto.
	Ladies' Br.	BINTRY.....ditto.....	Fakenham
NEW-CATTON.....ditto.....		MATTISHALL... ditto.....	ditto.
SCOLE.....ditto.....		ELHAM.....ditto.....	Derham ditto.
SHELFANGER... ditto.....		RYBURGH.....ditto.....	
NORTH LOPHAM ditto.....	Diss Branch.	TITLESHALL... ditto.....	Fakenham
KENNINGHALL... ditto.....		SCULTHORPE.. ditto.....	ditto.
BURSTON.....ditto.....		SYDERSTONE... ditto.....	

*From an Anonymous Friend. August 1, 1839.*

AN additional Donation of One hundred Pounds to the British and Foreign Bible Society, with a view more especially to the enlarged openings for the Society's operations in the East Indies.—A notice of the receipt of the above, in the "Extracts," without mention of the place whence forwarded, is requested.

*From a Correspondent.*

At the Anniversary of the Harwich Bible Society, June 27th, the following was named in the Report:—

"The bequest of Henry H. Graham, a Youth fifteen years of age, who, with his dying breath, requested that the money in his purse (1*l.* 2*s.*) might be given to the Bible Society; adding, "The Bible has been every thing to me." This dear Youth was the third child recently lost by his afflicted parents, all of whom had died in the enjoyment of the hope of the Gospel. His Bible was obtained from the Bible Society; and was marked in numerous passages, particularly in the Psalms."

While these circumstances were relating at the Meeting, a grave was opening, in the church-yard adjoining, for the body of his Brother, the elder son; who was one of the young men drowned by the upsetting of a boat, near Battersea Bridge, a few days ago. In much submission, the bereaved parents said, "It is the Lord!"

*From the Rev. John Birt.*

*Manchester, July 8, 1839.*

LAST Saturday I returned from Northamptonshire. At Northampton, I found them very flat, and anticipating a very thin attendance; not only because such had been the case for some years past, but because two other Meetings were to be held in the town on the same evening. However, we proceeded to the place of Meeting, and had, instead of 150—the utmost they expected—500 or 600 persons; who appeared

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much interested in the proceedings; and the friends of the Cause came away far more cheerful than they went.

The Meeting at Kettering was, as usual, magnificent. The Rev. Sir G. Robinson, Bart., was in the Chair, supported by the Rector, Mr. Corrie. The Rev. Messrs. Powys and Grimshawe, with Mr. Craig, the Resident Clergymen at Burton Latimer, were present; as they were also at all the other Meetings, to which they gave great interest.

At Wellingborough, owing to the absence of the Secretary, the usual notices had not been given, and apprehensions were entertained of a failure. On going to the Friends' Meeting House, we found a very scanty sprinkling to begin with; but, soon after, things mended, and we had, on the whole, a fair attendance.

At Thrapstone, also, where there was abundance of discouragement, things turned out—as, in such cases, they generally do—better than was feared.

Nothing could surpass the cordiality and zeal of the Clergymen I have mentioned above—and of others, in the different localities—in the Bible Cause; and I am indebted to them for the most affectionate kindness. Indeed, I have had a very delightful journey. Not one sentence has been uttered, in any speech, to cause even a momentary ripple; nor have I witnessed, either in Committee Room or Meeting, any thing like formality of manner.

*From the Rev. T. Phillips.*

*Abergavenny, July 4, 1839.*

1. THE last route occupied five weeks; during which time I had the pleasure of attending Thirty-three Public Meetings, and also of preaching Twelve Sermons; in all of which, the cause of Bible distribution was attempted to be served.

2. The first Sabbath was spent at Trecastle, and Crai, in Brecknockshire, where the good people had long since offered me a Collection for a sermon; and accordingly, the sum of 5*l.* 14*s.* 10*d.* was contributed at the former place, and 1*l.* 10*s.* at the latter; but finding the Sunday School at Crai badly supplied with the Scriptures, I recommended that one half of their Collection should be returned in school stock: this has been done, from the Brecon Depository; and the sum of 6*l.* 9*s.* 10*d.*, as a free contribution, has already been accounted for.

3. The early part of the route was devoted to the seventeen New Societies formed last year in the villages of Carmarthenshire; and the Anniversaries were, upon the whole, very interesting. From the Reports presented, and from personal conversation with the Officers and Collectors, I found that in every district there was a comparative destitution of the Holy Scriptures. The following I give as a specimen, collected from the records of an Association containing two country parishes:—

Number of inhabitants . . . . .	1304
..... able to read . . . . .	638
..... possessing either a Bible or Testament . . . . .	393
Families totally destitute in two Districts out of six . . . . .	30

If any further proof be required of the singular adaptation of the machinery of a Bible Association, to ascertain and to supply the wants of any given district of country, we have it here;—for during the first visit, 174 Bible Subscribers were obtained. Besides, it is pleasing to observe, that, within the narrow limits of the same Association, the collectors received subscriptions and donations from 201 individuals, towards the general objects of the Parent Society.

Thus the experiment of forming Bible Associations in the rural districts of the county of Carmarthen has succeeded beyond my most sanguine expectations: and I shall always rejoice in the fact, that during the first year of their operations upwards of 2000 copies of the Scriptures have been circulated, and nearly 100*l.* collected for the general objects. I ought not to omit stating, that when at Carmarthen last year, I visited Water-Street Sunday School, and, at the close of my address, recommended the formation of a Sunday-School Bible Association; the teachers acting as collectors in their respective classes. This was done; and I was greatly gratified to find, that, in this way, 187 copies of the Scriptures have been subscribed for by the children: and it is worthy of remark, that the cost prices have been obtained in every instance: the books are of course the property of the children, which they take home with them. It is my intention to recommend this plan to other large schools; and I am persuaded it will do good, under the Divine Blessing, in various ways.

4. You will be gratified in hearing, that some of those good men who left our Society are returning again. A most delightful specimen of Christian candour and humility was witnessed at one very large Meeting. The Clergyman addressed the Meeting in the most feeling terms; and, amongst other things, said, that, "during his unhappy exile, he had frequently and prayerfully considered his position; and had come to the conclusion, that it was the safest way to rejoin the old Society; and therefore he publicly, yet humbly, offered himself as a member, once more."

I need not tell you, that this offer was cheerfully accepted; and his return to the Society was hailed, by all parties, as a token for good: and such an event taking place so publicly, and at a time when renewed attacks are made from the same quarter, must be peculiarly agreeable.

5. Much praise is due to our excellent friend, Mr. Rigaud, for his unwearied attention to the Societies at Pembroke and the neighbourhood. The Meetings were large, and the reports interesting: the Societies seem to thrive under his able management, as the Secretary of the Auxiliary. The Pembroke Meeting was rendered unusually interesting by the attendance of a blind man living in that town, who has learnt to read on Alston's plan. He read a part of a chapter, to our great satisfaction and delight. I have requested Mr. Rigaud to send you some particulars.

*From the London City Mission Magazine.*

*(Concluded from p. 27.)*

VII. On September the 10th, 1838, I commenced the very desirable work of surveying certain districts, with a view to ascertain the number of houses considered to be visitable, and the families which had not the Scriptures. I continued at this work, with little intermission, till October 12; by which time I had surveyed thirty-nine districts, containing 802 streets, lanes, courts, &c., and 6051 visitable houses. The work was arduous; but the thought of being instrumental in conveying the word of life to so many of my fellow-sinners made it pleasant and delightful. While passing through the various districts, much poverty and distress met my eye, which excited my sympathy; and much of vice and wickedness was apparent, which made it desirable to be employed in carrying the word of God to them, which is calculated, under the divine blessing, to transform their character and save their souls. My presence among them excited much attention, and much conjecture:

some wished to know if a rail-road was to come that way: others were afraid their houses were going to be taken down; and others hoped I was come to take down names to render some temporal assistance, hoping their names would be included. I told them, I trusted I was the har-binger of something that would do them good.

Lion-street District, 364. In going from house to house, and from room to room in this district, (at No. —, —, as a proof of the ignorance which prevails,) asking the people if they had a Bible, I was answered they had; and a Tract was brought, which they supposed was a Bible.

Weymouth Street.—I was received, in this street, very courteously at a respectable house. When I told them my errand, they said it was a laudable undertaking; adding, "We wish you great success."—Six people have (unasked) come forward as subscribers for Bibles. The following day, three subscribers for Bibles were obtained (unasked), and the next day three others. Calling upon a Jewish family, they told me they had a Bible, and did not wish a Testament; but when they were informed what was the intention of the Society, they said it was very laudable.

Nov. 21.—I met with nine families in one house, let out in rooms; not one of which have Bible or Testament.

Dec. 8.—I have been much delighted this day, by the kind and courteous manner I have been received. On asking the question, "Have you a Bible?" with apparent pleasurable feeling they brought the invaluable book, saying, "I could not live without my Bible." Asking the same question in another family, the matron, with a countenance beaming with delight, said, "What could I do without my Bible? It is from that book I draw all my consolation, for it makes known to me a Saviour."—I might go on to relate various other instances of a pleasing nature, as to the reception I have met with while going to ascertain the extent of destitution of the Scriptures: it has delighted my heart to be engaged in so god-like a work.

IX. I canvassed four of the consolidated districts, containing 853 visitable houses, in which I found 444 families destitute of the word of God. These families contained 1766 individuals, 343 of whom could read: these, together with several other families, have been supplied with a copy of the New Testament and Psalter. In almost every case, the gratitude of the recipients proved that the gift was prized.

One Catholic, who at first refused to receive a copy, was persuaded to have one; and he at length requested that he might keep it.—Several persons said, they were afraid they were forgotten. Others said, I have been longing for its being brought.—One young woman clasped it to her bosom; saying, "I shall now be able to read of Him who died for me!" Several aged individuals expressed their delight when they opened it, to find that the print was so good; and some immediately commenced perusing it.

*From the Rev. J. Thomson.*

*Chippeway Mission, River Credit, Upper Canada, 10th May, 1839.*

THE present Letter will be confined to notices and circumstances connected with the place from which I now write to you. Probably you will recollect something about this Mission; from its being the residence and immediate field of labour of the Rev. Peter Jones, so well known in England; and, I doubt not, personally to yourself. It is a village inhabited by Chippeway Indians, who, only a few years ago, were wandering



over the expanse of this country; but who are all now, by the providence and grace of God, gathered into this fold, where they enjoy the benefits of civilized life and of religion. There are about fifty houses in the establishment, and the number of people is about 220. They have a Chapel and a School-house; and are privileged with regular religious instruction, and the means of elementary education. Much has been done among them for good; but (as it still is, alas! in all countries and among all people) much remains yet to be done, in order that they may fully reap all the advantages which God has placed within their reach, through His blessings of civilization, education, and religion. It is gratifying to the traveller to light on such a spot as this, in his wanderings; and to contrast the present good with the past evil:

“Yet oft a sigh prevails, and sorrows fall,  
To see the sum of human bliss so small.”

\* \* \* \* \*

On the 8th instant, your Agent visited this place; and on the evening of the following day there was held a Meeting of the Chippeways, in their Chapel here. The attendance was good; and much interest seemed to be felt in the object which brought us together, and in the statements and details which were made. Your grand Bible Plan I set before the Chippeways, and they seemed to perceive some of the grandeur of it: for the people are capable of higher conceptions, and more expansive ideas, than we are disposed to imagine. My West-India labours led me to state many things concerning the past and present condition of the Negroes—a peculiar people; and especially as concerns the Bible, their interest in it, and their labours to promote its general circulation. With the West-India People I compared their own case, as also a *peculiar* people; endeavouring to point out what God had done for them, and what He expected of them.

A number of the people in this village understand a good share of English; but others know little of it. To meet this case, and that all the people might well understand the things that were brought before them, the Rev. Peter Jones went over my statements, when I had closed, embodying them in the Chippeway tongue. This served a double purpose; for it gave those, who understood not before, a knowledge of the things said; and, on the other hand, the re-hearing by others the same things in their own native tongue, which they had before listened to in English, gave them a deeper impression of them from the accompanying savour of their native and favourite dialect.

The Chiefs present, of whom there were four, also addressed their countrymen on these topics; and so also did the Rev. Mr. Slight and the Rev. Mr. Scott, two Wesleyan Ministers, who were with us. All seemed to enjoy the occasion; and a Bible Society was forthwith formed with good will.

In April 1832 I communicated to you, from the Island of Antigua, the pleasing intelligence of the formation of the *first* Bible Society, among the Negroes in the West Indies. I now communicate the no less pleasing intelligence of the formation of the *first* Bible Society among the Chippeway Indians; and, I suppose, the first formed among the Aborigines of North America, and all America. The Negroes kept up, and followed up, what they thus begun in the Bible cause. I trust the American Indians will do the same. The Negroes on Gilbert's estate, in Antigua, led the way among the Negroes; and the Chippeways of the Credit Mission now lead the way among the Red Men of the New

World. May God prosper them! and make them a Bible blessing to all their countrymen.

But I must not omit to notice one particular part of the plan of your grand Institution, and of its verification in the present instance. You endeavour to re-make into one blood and feeling all nations of men on all the face of the earth. You have had your wish fulfilled, in its measure, in the spot from which I write, and in the Institution here formed. The White and the Red Man meet together; and together they have set down their names, as brethren in unity, to give their support to this Bible Society, as members of Committee, and as Subscribers.

It only now remains for me to add, that you may record them, the names of the Office-bearers, and first Subscribers \* to this Bible Indian Institution. I give the sums also; which, thus far, you will see amount to 5*l.* 14*s.* 3*d.* of our currency; or say, 4*l.* 15*s.* sterling.

*President*—Rev. Benjamin Slight.

*Treasurer*—Mr. John Howell.

*Secretary*—Tyentennegen, alias Mr. John Jones, Indian Chief.

*Committee:*

Nawahjezeghegwabe, alias Mr. Joseph Sawyer, Indian Chief.

Kahkewaquonaby, alias Rev. Peter Jones, Indian Chief.

Peboonahbā, alias Mr. James Youngs, Indian Chief.

Kezhegowinene, alias Mr. David Sawyer.

Mr. Raines.

### *From the Eighteenth Report of the Montreal Auxiliary.*

(Concluded from p. 32.)

SOME extracts from Mr. Campbell's Journal will now be given:—

"Sept. 11.—Ascertained the situation of twenty-three families to-day—disposed of six Bibles and one Testament. S—C— has a family of seven children, six of whom can read; yet, although he has been married eighteen years, he never owned a Bible; but I sold him one to-day. He had only a dollar, and wished a Bible worth 7*s.* 6*d.* He borrowed the balance; which he said he would rather do, than get a cheap one gratis. Visited three destitute families, back from any road, on the side of a high mountain.

"Sept. 12.—The family of R—M— have been ten years married, and are yet without a Bible. As they had no money, I supplied them with a Bible. S—M— I found back in the woods, in a log hut, with seven small children. The woman had the remains of a Bible which her father gave her eighteen years ago. She received a new one very thankfully.

"Sept. 21.—Ascertained the situation of twenty-one families—have given away eleven Bibles and one Testament. T—L—, parents of five children, had kept house seven years, without a Bible. How much longer they would have remained in the woods on the mountain side without one, had not an Agent of the Bible Society visited them, it is hard to say; for they are very poor. One woman found me on the road, and, knowing my errand, told me they had been seven years without a Bible. At her urgent request I supplied her."

\* \* \* \* \*

"Found an old couple in their 62d year, whom I supplied gratis: they had been eight years without a Bible. The old man praised God that it should have entered into the hearts of his brethren, who were able, to supply him with the Gospel: often he had desired to buy, but the necessities of life were most urgent in their demands, and he had been compelled to live long without a Bible.

"Sept. 22.—Ascertained the situation of thirty families to-day, disposing of ten Bibles and three Testaments. S—G— had been ten years without a Bible. F—L— ten years without a Bible. J—B—, with a family of nine children, had been eighteen years destitute of a Bible.

\* The names of the Subscribers are not inserted, for want of space.

"Sept. 27.—Visited only twelve families to-day, to half of whom I gave Bibles gratis. Travelled, on foot and on horseback, over stones, and through mud, mire, and water-holes. J—— S——, a professor of religion, the father of six or seven children, of whom five are now living with him, has never owned a Bible since he kept house, which is about fifteen years."

\* \* \* \* \*

From Mr. Norris's Report we learn that he has visited four hundred and twenty-five families, containing two thousand two hundred and twenty-four souls; amongst whom were 766 children who could read. In these families he found but 98 Bibles and 236 Testaments; and 378 families were destitute of a Bible. He distributed, by sale and gift, 388 Bibles and 94 Testaments.

*From the Second Report of the Jaffna Auxiliary, 1837.*

THE Committee would endeavour to impress upon their own minds, and upon the minds of all who support this Society, two or three important practical truths.

The first is, that the friends of the Bible need to cherish more of that faith in God, which will keep them from being dismayed or disheartened, by inauspicious circumstances, or want of immediate success;—a faith, which will look not only at the power of God, but at the nature and number of the obstacles to be removed. These, in reference to this people, are numerous and formidable. A religion is to be overturned, which is associated in their minds with every thing sacred and venerable, and in all respects exactly suited to the depraved taste of polluted beings. Ignorance is to be removed—prejudices overcome—false notions of Deity, sin, and moral obligation rectified—conscience created—and minds totally vacant, as to spiritual thoughts and feelings, roused and enlightened. Though a long time, therefore, may elapse before Hinduism is overturned, and this people converted, the friends of the Bible should cherish a strong faith in God, that the work will be accomplished.

In the second place, though the Committee have not seen all they have wished, they are not destitute of sources of encouragement.

They have seen the Heathen converted. Some have abandoned idolatry, and sought and found the True God. The Bible has been the power of God to the pulling down of strong-holds in this land of darkness and death; and many, though they have not yielded their hearts to its influence, have read, and, to some extent, understand it. Many of the rising race have been instructed in its sacred truths; and some, there is reason to believe, have been born again, and adorn the Gospel of Jesus Christ.

Finally, the Committee would call upon all who are engaged in disseminating the word of God, to pray with earnestness and perseverance for the aid of the Holy Spirit.

Though divine truth is beautiful and glorious, men have not eyes to see it: though it is adapted to the moral constitution, and ought to commend itself to the conscience of rational beings, yet they look upon it as foolishness: though a remedy for a disease, men will not receive it, because they do not feel that they are diseased: though it contains a pardon for guilt, they will not appreciate it, because they do not believe they are condemned, and exposed to punishment.

Let the friends of the Society pray, then, that the Holy Spirit may open their eyes; give them spiritual discernment; remove their ignorance, pride, and unbelief; and bring them to receive the truth as it is in Jesus.

## REMITTANCES RECEIVED IN JULY.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Amphill.....	..	5 0 0	Newcastle-on-Tyne.....	..	70 0 0
Ashton-under-Line.....	..	44 15 8	Newport (Monmouthshire)...	..	20 0 0
Banbury.....	..	27 10 7	Northampton.....	..	13 14 0
Barton-on-Humber.....	..	26 11 10	Spratton Association.....	7 10 0	
Battersea.....	20 0 0		Havensthorpe ditto.....	1 10 0	
Beverley.....	..	26 9 5	Scaldwell ditto.....	3 19 2	
Ladies' Association.....	15 16 8		Naseby ditto.....	0 15 0	
Bishop Wearmouth, &c. La- dies' Association.....	50 0 0		Buckyby Ladies' ditto.....	4 6 9	
Blaenavon.....	..	30 0 0	Norwich and Norfolk.....	..	250 0 0
Blandford.....	41 1 1	30 0 0	Methwold Branch.....	5 0 0	
Ladies' Association.....	15 0 0		Stoke-Holy-Cross Asso... ..	6 0 0	
Child-Okeford ditto.....	5 0 0		Nottingham.....	..	35 0 0
Okeford-Fitzpaine ditto... ..	5 0 0		Eastwood Association.....	10 0 0	
Farnham & Chettle ditto... ..	3 18 11		Olham.....	..	18 0 0
Bloomsbury, &c., Somers' Town Association.....	5 0 0		Petersfield.....	..	8 1 0
Somers' Town Ladies' As- sociation.....	14 0 0		Rutland and Stamford.....	..	60 0 0
Bourton-on-the-Water.....	..	7 19 8	Stamford Ladies' Asso... ..	25 11 1	
Bridlington.....	..	32 7 5	San Fernando, at Trinidad	..	35 11 7
Kilham Ladies' Asso... ..	0 10 0		Scarborough.....	50 0 0	
Brynmaur.....	8 9 1	11 7 11	Shropshire.....	..	105 0 2
Bury (Lancashire).....	..	45 18 3	Madley Branch.....	76 11 10	26 0 6
Cardiff.....	13 6 7	9 18 4	Wellington ditto.....	10 0 0	
Cardigan.....	25 0 0	13 0 0	Ditto Ladies' Asso... ..	33 0 0	
Cerne, for last Year.....	13 7 0		Sierra Leone.....	50 0 0	
Ditto, for this Year.....	8 11 0		Spilsby.....	..	15 0 0
Cheltenham.....	48 0 0		New Bolingbroke Asso... ..	5 0 0	
Chipping Norton.....	40 0 0	4 18 0	Stafford.....	..	23 10 5
Cinque Ports, Hythe Bran- ch.....	5 0 0		St. Alban's.....	20 0 0	14 1 7
Dover Ladies' Asso... ..	40 0 0		Streatham, Tooting, and Merton Ladies.....	..	15 0 0
Dymchurch Ladies' Asso... ..	5 0 0		Sudbury.....	..	5 11 0
Clydach.....	1 1 0	5 0 0	Stockport, Ladies' Asso... ..	20 0 0	
Derby.....	..	124 7 6	Suffolk, East.....	..	100 0 0
Durham Association.....	..	18 13 1	Talybont.....	4 0 0	
Ely, Isle of.....	100 0 0	50 0 0	Tewkesbury.....	47 5 0	
Feverham.....	..	15 0 0	Torrington.....	..	22 0 0
Frome.....	87 2 2	0 6 0	Trelawney.....	..	100 0 0
Graham's Town.....	22 10 0	25 10 0	Tring and Berkhamstead... ..	10 0 0	11 4 0
Hammersmith, Ladies' Asso... ..	12 10 0		Trinidad.....	..	50 0 0
Acton ditto.....	10 0 0		Tunbridge and Tunbridge Wells.....	..	76 11 10
Hay.....	..	11 1 2	Tunbridge Ladies' Asso... ..	44 0 0	
Ladies' Association.....	5 17 0		Tunbridge Wells ditto.....	21 12 4	
Glasbury ditto.....	8 0 0		Brenchley ditto.....	10 0 0	
Talgarth ditto.....	1 5 0		Hadlow ditto.....	6 16 1	
Box, by Rev. T. Phillips's Children.....	0 6 6		Pembury ditto.....	14 4 0	
Hereford.....	41 18 0	22 3 2	Wadhurst ditto.....	3 15 6	
Ladies' Association.....	12 13 5		Hawkhurst ditto.....	8 0 0	
Birch ditto.....	2 8 10		Ticehurst ditto.....	10 0 9	
Leominster ditto.....	10 0 0		Usk.....	6 2 6	
Kenchester ditto.....	0 3 0		Wandsworth.....	..	3 16 6
Hitchin and Baldock.....	..	82 4 2	Wellington (Somerset).....	10 18 5	46 8 9
Holbeach.....	..	18 0 3	Wolverhampton.....	..	35 0 0
Islington.....	..	60 0 0	Worcester.....	..	29 19 5
Landair.....	26 0 0	24 12 0	Stourport Ladies' Asso... ..	8 0 0	
Leek and Moorlands.....	100 0 0	60 0 0	Workop Association.....	10 0 0	25 0 0
Leicester: Hinckley Branch, ..	8 0 0		Carlton ditto.....	5 0 0	
Loughborough ditto.....	8 0 0		Donation from H. Nevill, Esq., being profits on the Sale of Engraving, entitled "The Natural and Spiritual Man" ... ..	20 0 0	
Lutterworth ditto.....	60 0 0				
Castle Donington ditto ..	21 0 0				
Mount Sorrel and Rothley ditto.....	2 0 0				
Liverpool.....	..	250 0 0			
London, City of, Ladies ..	..	129 0 0			
London, East.....	..	140 0 0			
Lyne and Charmouth.....	..	20 0 0			
Machynlleth.....	32 10 0	21 10 0			
Merthyr Tydvil.....	10 0 0	30 0 0			
Monmouth.....	..	10 4 0			
Nantwich.....	25 0 0	24 10 0			
Newcastle-under-Line, La- dies' Association.....	50 0 0				

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

Anonymous, Half Bank Note, No. 00135.....	100 0 0
Bevan, R. C. L. Esq. Lombard Street.....	100 0 0
Bourne, Rev. J. B., Monmouth.....	10 10 0
Disbrowe, Sir E. C., Regent's Park.....	10 10 0
Friends, by Rev. C. Glynn.....	10 8 0
Ledgard, R. Esq., Poole.....	10 10 0

## LEGACY.

Owen, Miss Maria, late of Stafford, with Interest (less duty and expenses).....	62 14 8
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## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

Continued from p. 33 of No. 4.

	Connected with		Connected with
STREETSVILLE Branch.....	{ Toronto (Upper Canada) Auxiliary.	BANWELL Association.....	{ Western-Super-Blare Br.
SPRINGFIELD... ditto .....		GAYWOOD... ditto .....	{ Lynn Branch.
COOKSVILLE... ditto .....		GAYTON... ditto .....	
THORN HILL... ditto .....		GRIMSTONE... ditto .....	
BROMSGROVE... ditto .....	{ Worcester Auxiliary.	MIDDLETON... ditto .....	
WINSLOW... ditto .....	{ N. Bucks do.	MASSINGHAM... ditto .....	
CROSCOMBE Ladies' Association...	{ Somerset do.	DICKLEBURG... ditto .....	
BROAD-WINSOR... ditto .....	{ Beamstead ditto.	TIVITSHALL... ditto .....	
TRINITY... ditto .....	{ Jersey ditto.	TIBENHAM... ditto .....	{ Dereham do.
ST. SAVIOUR'S... ditto .....		GRESSENHALL ditto .....	
LONG-CLAWSON Association...	{ Mellon Monbray Branch.	WENDLING... ditto .....	
SYDLING... ditto .....	{ Cerne Aux.	COXHOE, &c... ditto .....	
		PONTOP... ditto .....	{ Newcastle-on-Tyne Aux.
		GLASCOMBE, &c. ditto .....	{ Llanstifford &c. ditto.

From the Rev. Dr. Steinkopff.

Westbury, Aug. 13, 1839.

HITHERTO the Lord hath helped me. I have great reason to bless God for journeying mercies, for having been enabled to proceed from one Bible Meeting to another in safety and comfort; and also, that at all the Meetings which I have hitherto been privileged to attend, at Amesbury, Wilton, Warminster, Westbury, a good spirit of steady attachment to the great object of the Bible Society, and also of mutual Christian love, charity, and benevolence, prevailed.

Corsham, Aug. 15, 1839.

OUR last two Meetings at Trowbridge and Bradford were numerous and respectably attended, and carried on in the true spirit of Christian love and conciliation. They produced a very favourable impression. Our friends in those towns gave us a most cordial reception.

Savoy, Strand, Aug. 27, 1839.

I HAVE now completed my Biblical Tour in Wiltshire, of the commencement and progress of which I gave some account in two former Letters. Taking, now, a retrospective view of the whole, I can truly say, that it has proved both satisfactory and delightful. In most places I was favoured with the company of the Rev. Mr. Nottidge of Ipswich, the Rev. Mr. Methuen of All Cannings, and the Rev. Mr. Elliot of Devizes. Their society was as improving as it was cheering; and their services to our cause were most valuable. Though the health of Mr. Nottidge is delicate, yet his mind is vigorous, and his heart overflows with feelings of the most genuine piety, fraternal love, and universal benevolence. He would not allow me to pay his expenses, but cheerfully took his share. I can truly testify that goodness and mercy followed us everywhere. We enjoyed good health and spirits; we were received with kindness; treated with Christian hospitality; listened to with attention; and favoured with pleasing evidence that our labour was not in vain in

the Lord. In all our journeys, by day and by night, we enjoyed the Divine protection. My accident at Bradford—a fall from the platform—passed off with a slight grazing of my hand. The Public Meetings were, with very few exceptions, numerous and respectably attended. At the Salisbury Morning Meeting, the Bishop was in the Chair, supported by the Dean, Archdeacon, and other friends of the Society, both Clergy and Laymen. The Right Rev. Chairman, though fully aware of the various difficulties with which our Society has to contend, expressed himself in terms of decided approbation, both with regard to the simplicity of its object, and the evident blessing with which it had pleased God to crown the extensive operations of the Parent Institution. A similar testimony was given on its behalf by Dean Pearson, that firm and steady friend of our cause, in whose hospitable abode we found the most cordial reception. At Devizes, Mr. Long, a Member of Parliament, presided. On the platform were interspersed, in pleasing variety, Ministers and Gentlemen connected with the National Church and with other denominations of Christians; and the room was crowded with a most respectable assembly, of which the Ladies formed a prominent part. At Melksham, Mr. Philips, a Magistrate, took the Chair, and the Rev. Mr. Hume, the Vicar, read the Report. At Calne and Highworth, the respective Parish Ministers presided, cordially supported by Ministers and Christians of different communions. At Chippenham, the Mayor was in the Chair. In all the Meetings a spirit of Christian unity in the bond of peace prevailed: in several, the Collections exceeded those of former years: the interests of the Society, we trust, were promoted; and we humbly pray that God may be glorified. On the other hand, it cannot be denied that we have to lament the defection of some former valuable friends of our Institution; who, listening to the representations of friends of the Trinitarian Bible Society, consider it in a light—in which I am confident it ought never to be considered—as injurious to the best interests of Church and State. The political discussions and theological opinions of our day also operate, here and there, unfavourably on the progress of the British and Foreign Bible Society. Yet, amidst all these difficulties and trials, it may be truly asserted (and I state it with feelings of the most unfeigned gratitude to God) that in many, very many instances, it still acts the part of a friendly pacificator: and more than once, during this journey, I was reminded of that tree which Moses was commanded to cast into the bitter waters of Marah, to make them sweet.

*From Mr. W. Brackenbury.*

*Bolingbroke, August 31, 1839.*

THE journey was rendered peculiarly agreeable to me, by the Christian hospitality of many friends; and by the society and very able assistance of Francis Pym, Esq., of the Hasells, Bedfordshire, and the Rev. T. S. Grimshawe, each at five Meetings. Mr. Grimshawe remained, to attend five Meetings after I left the county. The Bible Society has some warmly-attached and steady friends in Worcestershire; and I noticed some pleasing contributions from very different orders in society.

To the Stourbridge Auxiliary, the Earl of Stamford gives Ten Pounds a year.

The Worcester Report noticed the following donations:—From the Servants of one family, Two Guineas. From the Servants of a second

family, Seventeen shillings and sixpence. From a Cottager's Bible Box, Three shillings and sixpence.

Through the Evesham Auxiliary, an anonymous donation of One Hundred Pounds was made last year, by a female.

At the Malvern Meeting the attendance was small, not more, perhaps, than fifty persons being present; but the Collection had two peculiar features—much gold, and no copper; though every one, I believe, gave something. The gold amounted to Twenty Pounds; the silver, to Three Pounds six shillings.

The Collections at Worcester exceeded Thirty Pounds.

I humbly hope that good has been effected, by our united efforts. A Branch Society was formed at Bromsgrove: the Ladies' Association was re-organized; and twelve or fourteen Collectors added, under a prospect of good-will and harmony, so essential always to the extension of Christianity, and so much needed in the present day.

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*From Mr. C. S. Dudley.*

*Reading, Aug. 6, 1839.*

ALTHOUGH the attendance of Forty-seven Public Meetings, besides Committees, within as many consecutive days, has been quite enough for body and mind, I am thankful in being enabled to say, that the tour, from which I returned last Saturday, has been more than usually satisfactory. Of the Meetings, thirty-nine were held in Somersetshire; a county into which the system of the Society was introduced more than a quarter of a century ago, under the cordial and zealous patronage of the late excellent Bishop Ryder, then Dean of Wells; and has been pursued with a steady perseverance, not surpassed by any other county in the kingdom. The number of existing Local Societies is ninety-four; by whose instrumentality more than 265,000 Bibles and Testaments have been distributed. When we compare this number with the population of the county, which appears, by the last census, to be 404,400, we arrive at a clear proof of the former state of destitution; and find fresh cause for gratitude to Him, by whose blessing on the means employed this extensive diffusion of His holy word has been produced. Nor is it less gratifying, in times like the present, to find that the demand for the Scriptures rather increases than diminishes; a fact to which nearly every Report submitted bears evidence, and which is further confirmed by larger issues during the past year than the average number of preceding years.

Those who value the Bible as a revelation of mercy to themselves, cannot but sympathize with the spiritual wants and miseries of others. Our Societies in Somersetshire, generally speaking, illustrate this truth, by the increasing amount of their Free Contributions. In the very few instances in which there has not been an increase, I have invariably found that the Scriptures were delivered under the cost prices;—a practice which experience has abundantly proved to be alike unnecessary and prejudicial.

It was with peculiar satisfaction, at the present moment, that I witnessed the decidedly-increasing interest manifested by our Clerical friends in the cause of the Society, at most of the Meetings recently held. On several occasions, the great Protestant principles on which the Society is based were advocated and defended with uncompromising



firmness, and in a spirit worthy of the Ministers of the everlasting Gospel. And you will rejoice to learn, that, throughout this extensive tour, I have witnessed but one feeling, with reference to some recent strictures on the Continental versions adopted by the Society for circulation among Roman Catholics; and this feeling is one of cordial approval of the line of conduct pursued by the Committee, so clearly explained and defended in the "Conclusion" of our last Report. At several of the Meetings the subject was introduced by our Clerical friends, and treated with a degree of judgment, and force of argument, that left nothing to be desired to produce conviction. I send a few facts.

"FROM THE REPORT OF A COLLECTOR AT CHARD.

"Having taken shelter from a heavy shower in the open doorway of a house of humble appearance, I became interested in the conversation passing between a father and his son, a young man apparently about twenty years of age. The first words I heard, on entering the room, were—'Can you show me any thing in the Bible contrary to that?' The son confessed he had never read the Bible through: upon which his father respectfully appealed to me for a confirmation of his own views of the invariable tendency of Scripture doctrine and precept. Having given him a general answer, with which he appeared satisfied, I begged to know the particular passage which had called forth his observation; and he immediately repeated, with peculiar but appropriate emphasis—'My son, fear thou the Lord and the king, and meddle not with them that are given to change.' The father was so deeply read in the Sacred Volume, that he required but little aid in showing his son the perfect accordance of this injunction with the whole tenor of Scripture. The young man, who candidly acknowledged he had been tempted by some profligate and designing companions, seemed deeply affected; and I left the house with a stronger conviction of the imperative duty of giving a still wider circulation to that blessed book, whose sacred truths, applied by the Holy Spirit to the heart, will form a barrier against the inroads of infidelity, insubordination, and crime."

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*From the Rev. T. Phillips.*

*Vale of Neath, Aug. 2, 1839.*

I HAVE the pleasure of sending you some extracts from a Letter addressed to me at the Post-Office, Pembroke, written under the signature of "A Friend," and enclosing two Half-sovereigns.

"I wish to inform you, that the simple reading of God's word has been made a blessing to my soul—the chief instrument in my conversion to God.

"If this information may in any way be made the means of causing others to search the Scriptures, and of finding Him who ever manifests Himself to those who seek Him, I shall be fully recompensed in the happiness which that soul must enjoy. I have the Bible now in my possession, which I value more than ten thousand worlds. Truly the Lord has magnified His word above all His works!

"Accept, Dear Sir, a small tribute of gratitude from one who will never be able to pay the immense debt he owes to the treasury of God."

I presume the above was written by a person in humble life; and the consecration of One Pound to the circulation of the Bible is a pleasing evidence of the influence of that book on the heart of the writer.

I have just finished my work in Monmouthshire and the Iron-Works, for the present year. Taking the weather, and a variety of local circumstances, into consideration, I may truly say, the work has been any thing but easy; and, on this account, I feel that I owe a larger debt of gratitude to Him who gives wisdom and strength in proportion to our trials

and duties. Having travelled a considerable distance, and having a Meeting to attend this evening, I cannot now send any thing in the shape of a Report of last month's labours. Some communications have been made already; and if I find time the beginning of next week, I may yet revert to the subject. At present, I can only give you a pleasing instance of an extensive distribution of the Scriptures amongst the working classes, by their own agency. At the Anniversary Meeting of the Ebbw-Vale Society, recently attended, it was stated in the Report, that, during the year, 406 *Bibles* and 313 *Testaments* had been issued from the depository, all of which were purchased, at cost prices, by the working-people employed on the spot in the Iron-Works of Mr. Harford, who is President of the Society. The place is divided into small districts, and collectors are appointed from amongst the colliers, miners, puddlers, ballers, &c. These are supplied with Welsh collecting-books, and specimens of the types: they are instructed to visit their districts once every month—the week after pay-day, when the workmen receive their money—and to furnish all their neighbours with an opportunity to subscribe for Bibles and Testaments, for their own use; or, if supplied, to assist the Parent Society in the distribution of the word of God throughout the whole world. Towards the first of these objects, the sum of 62*l.* was received during the year, and an additional sum of 10*l.* remitted as a Free Contribution; thereby furnishing an example worthy of imitation, to other populous Iron-Works.

*From the Rev. J. J. Freeman.*

*Congregational Library, Aug. 26, 1839.*

I HAD the pleasure of conveying to the Malagasy Christians the Bibles and Testaments lately given them by your Society. They have received them very thankfully, and written a Letter to the Committee to express their acknowledgments. I enclose their Letter, accompanied by my translation of it.

*Translation of a Letter from the Six Christian Refugees from Madagascar, now in England, and residing at Walthamstow.*

“TO THE MANAGERS OF THE AFFAIRS OF THE BIBLE SOCIETY.

“May you reach old age, Gentlemen—

“We address you, Gentlemen, respecting your present of Bibles, sent to us through Mr. Freeman. Blessed be God, the Father of our Lord Jesus Christ, the Father of Mercy and the God of all consolation, who hath given to you a heart that loves to circulate the Bible among those that dwell in darkness, without the knowledge of God, the Lord of life! for the grace of God that bringeth salvation hath appeared therein, and teacheth us, that, denying ungodliness and worldly appetites, we should live soberly and righteously. May Jesus, the Lord, ever be with you, to establish you in circulating the Bible throughout every unenlightened country! and your labour in the Lord shall not be in vain. You are purposing to extend the Gospel, and to reconcile men to God. Happy are the people who possess the Bible, and the pleasure which it brings. The wilderness becomes like the beautiful garden which the Saviour hath blessed. And therefore may your affection for those who are yet in darkness be perfected; for it is God that worketh with you. And with regard to your having given the Bible to Madagascar, although there is persecution there at present, from the sovereign of the country, that shall not render the work void. Affliction has overtaken that country; but people there still seek to read the Bible, even in caves and deserts. They love the Law, and meditate in it through the day. The word is a lamp to their feet and a light to their path.

“We

"We entreat of you, pray for us, that the word of the Lord may have free progress, and may be glorified, even as it is among you.

And may you, Gentlemen, reach old age, say the Six—

"SIMEON, (Native name)	ANDRIANOMANANA.
"JOSEPH . . . .	RASOAMAKA.
"DAVID . . . .	RATSARAHOMBA.
"JAMES . . . .	ANDRIANISA.
"MARY . . . .	RAFARAVAVY.
"SARAH . . . .	RAZAFY."

*From the Rev. Mr. Mühlhauser.*

*Sanfernando, June 6, 1839.*

WE received your Letter of the 14th of December last, accompanied by two boxes of Bibles and Testaments for the Sanfernando Auxiliary (British and Foreign) Bible Society. We should have acknowledged the receipt of it before this; but as we preferred to remit to you the money at the same time for the supply of Bibles and Testaments, we postponed it until now. Enclosed you will find a Bill, to the amount due to you, upon the Church Missionary Society; as also a copy of the Report of our last year's proceedings. By the said Report, you will be enabled to gather so much as to give you an idea both of the extent of our usefulness, and the peculiar difficulties with which we have to contend in Trinidad;—and indeed little has been done, but much remains undone. Within these four years, Trinidad has undergone a considerable change, and that for the better. Until then, the words of the Prophet were peculiarly applicable to this island, when he says, "Darkness covereth the earth, and gross darkness the people." Four years back, the Church of England numbered but one Clergyman in Trinidad; and the Wesleyans, two Missionaries; whereas the number of Romish Priests were from twelve to fourteen. At this present, the Established Church counts six Clergymen, including two Missionaries of the Church Missionary Society. The Wesleyans continue to count two Preachers; and the Seceding Church of Scotland, one. Thus the proportion between Protestants and British Catholics is as nine to sixteen (this being the present number, as I understand). With regard to education, the change is still more visible. Four years back, when I first landed in Trinidad, there were, if I recollect well, but four Schools in Trinidad, all of which were confined to Port of Spain; leaving the bulk of the Negroes without means of education: three of the said schools were established by the Rev. G. Cummins, who has laboured now for fourteen years, very indefatigably, in Trinidad; and one was maintained at the public expense. But now we count, connected with the establishment, from twenty-two to twenty-four schools; and of the Mico Charity, eight; besides a few of the Roman Catholics: all of which, with the exception of the above, date their existence within the above-mentioned time. I give you the above particulars, knowing that education, in its broad sense, is always going hand in hand with the dissemination of the Holy Scriptures. If the Bible shall profit, the people must be able to read. It is likewise my intention to show you, by the above outline, the gratifying prospects which are daily opening wider for your Society, and other similar Societies; the object of which is, to spread God's word as far as possible; or, as the pious Bishop says, "from pole to pole."

The change which such an improvement of circumstances will produce upon the bulk of the people in Trinidad cannot now be ascertained;

but one thing we know, that the word of God "shall not return void, but it shall accomplish that whereto He sent it." It is the Bible that we most want in Trinidad: in this island, Heathenish superstition, African usages, and Popish mockery, have possessed the minds of the ignorant; and unless the sword of the Spirit is attacking its fortress, is bringing light and dispelling darkness, we shall continue in bondage. But, thanks be to God, that He remembered Trinidad in the last days; and that He brings those near to the fountain of life who were not long ago afar off; that He offers to every one the water of life, without money and without price! It would be injustice to deny the good that has been done by the Branch of the Christian-Knowledge Society in this island, since its establishment;—it would be injustice to a dear friend of mine, who established the said Branch many years back. But, on the other side, it can likewise not be denied, that since your esteemed Agent, Mr. Wheeler, has established the Auxiliary to the British and Foreign Bible Society in Port of Spain and in Sanfernando, a new and a great impulse has been given to the spread of the Gospel of God's word in Trinidad; and I do trust that the two established Auxiliaries here will not grow weary in doing good, but that they may carry on the work with perseverance and cheerfulness: "for he that endureth to the end shall be saved."

I cannot conclude without mentioning a few circumstances, which show that there is many a one who would be glad to read God's word, provided he could get it. Several merchants and shopkeepers were asked to be kind enough to take a few copies of Scriptures into their respective stores, and to sell them, if occasion should offer for it. One of them lately told me, that some Spaniards from the Main\*, a few days since, entered his store, to purchase some articles: in looking about, one of them espied some books, which he found to be Spanish Testaments. "I never saw a Testament," said he, "in all my life, but one with a friend of mine in Angustura; and I am glad to have met with this book." He purchased four copies, and packed them very carefully up; saying that he should make presents to his friends on the Main. Another Spaniard came to the same store, with three of his comrades; and having found out a Spanish Bible, he purchased it at once, sat down in the store; and whilst the three others, who could not read, seated themselves around him, the purchaser read aloud to them, until the doors were actually to be shut up.—In short, I consider this island of very great importance with regard to the spread of the Bible: until now, little has been done, and therefore much remains to be accomplished. And though, but two years back, some one of the Roman-Catholic priesthood boasted that he had about 200 Testaments in his study, which he had taken from his people, yet we ought to continue disseminating the Sacred Scriptures, which are able to make us wise unto salvation. We ought to spread 400, in revenge of it; and I dare say it will be a difficult task for the whole fraternity to collect but one-third of them. Of such persons it might be truly said, that they glory in their shame; and that they not only do not content themselves with excluding themselves from the Kingdom of God, but they prevent others from entering into it. "Woe unto them!" says our Saviour.

\* A great traffic exists between this and the Main.

## REMITTANCES RECEIVED IN AUGUST.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Amphill.....	..	5 0 0	Peterborough .....	40 0 0	15 7 7
Beamster.....	..	10 0 0	Pontypool .....	..	54 0 7
Bedford .....	40 0 0	60 0 0	Portsmouth Dock-yard....	3 0 0	.. 3 0 0
Bishop Wearmouth and Sunderland.....	..	51 9 6	Richmond (Surrey).....	15 0 0	..
Buckingham.....	..	154 1 2	Romford and Brentwood....	67 10 6	15 13 0
Burlem .....	30 0 0	60 0 0	Rutland and Stamford....	..	30 0 0
Bourn .....	30 0 0	..	Salisbury and Wilton.....	70 0 0	30 0 0
Burnley Ladies .....	..	37 12 0	Ladies' Association.....	30 0 0	..
Caerleon .....	20 0 0	..	Amesbury ditto.....	10 0 0	..
Cheltenham.....	..	24 0 0	Savoy Ladies.....	..	0 10 3
Congleton.....	..	30 0 0	Sheffield .....	..	250 0 0
Cornwall .....	..	100 0 0	Sherborne .....	42 0 0	30 4 3
Croydon, Ladies' Asso.....	..	14 18 4	Ladies' Association .....	18 0 0	..
Deddington.....	40 0 0	..	Skipton.....	15 0 0	27 2 4
Devon and Exeter.....	60 0 0	52 18 9	Addingham Ladies' Asso. 2 17 8	..	..
Dowlais.....	..	25 0 0	Grassingham ditto.....	5 0 0	..
Doncaster .....	..	20 12 1	Somerset.....	95 0 0	332 16 9
Marr Ladies' Association, 20 0 0	..	..	Bridgewater Ladies' Asso. 15 0 0	..	..
Durham Association.....	..	15 11 4	Ditto Department.....	10 0 0	..
Ecclesfield.....	..	15 0 0	Ilminster Ladies' Asso. 7 0 0	..	..
Evesham .....	..	53 12 10	Street ditto.....	5 0 0	..
Female Association .....	5 0 0	..	Wivellcombe ditto.....	15 0 0	..
Alcester ditto.....	7 0 0	..	South Petherton ditto....	10 0 0	..
Bedwell and Salford ditto, 10 0 0	..	..	Dulverton ditto.....	3 0 0	..
Blockley ditto.....	8 18 8	..	Minehead ditto.....	18 0 0	..
Broadway ditto.....	7 0 0	..	Dunster ditto.....	6 8 0	..
Pershore ditto.....	29 2 5	..	Williton ditto.....	7 0 0	..
Infant School.....	0 2 9	..	North Petherton ditto....	5 0 0	..
Guernsey .....	50 0 0	..	Chard Department.....	15 0 0	..
Ladies' Branch.....	60 0 0	..	Wells Ladies' Asso.....	20 0 0	..
Hants, South-East.....	..	63 19 0	Glastonbury ditto.....	25 0 0	..
Hastings.....	..	50 0 0	Milverton ditto.....	8 0 0	..
Hertford.....	60 0 0	..	Broadway ditto.....	7 0 0	..
Heywood.....	40 0 0	..	Southwark .....	..	250 0 0
Horncastle.....	..	40 0 0	St. Luke's.....	..	15 0 0
Isle of Wight Ladies.....	50 4 0	30 8 0	Stockton .....	43 4 7	6 15 2
Isle of Man .....	..	22 0 0	Ladies' Association .....	5 17 0	..
Jersey .....	40 0 0	50 0 0	Stourbridge .....	15 0 0	60 0 0
Ladies' Branch.....	28 8 0	..	Thame .....	15 0 0	..
Kington-upon-Thames ..	..	2 8 4	Thirsk.....	20 0 0	..
Kingsbridge .....	..	30 0 0	Ladies' Association .....	10 0 0	..
Ladies' Association .....	5 0 0	..	Thornbury.....	..	7 19 4
Leicester .....	..	100 0 0	Warwick.....	..	10 0 0
Abbey Branch.....	26 0 0	..	Ladies' Association .....	20 0 0	..
Loughborough ditto.....	53 0 0	..	Leamington ditto.....	40 0 0	..
Hinckley ditto.....	6 0 0	..	Wimborne .....	139 0 9	30 17 3
Melton Ladies' Asso.....	4 0 0	..	Windsor and Eton.....	66 13 5	25 3 1
Old Dalby ditto.....	5 0 0	..	Weburn and Dunstable Br. 17 0 0	..	41 8 0
Syston Association.....	3 0 0	..	Dunstable Ladies' Asso. 15 0 0	..	..
London, East.....	..	100 0 0	Wolverhampton.....	..	22 18 11
Llandovery .....	15 0 0	15 0 0			
Manchester, Ladies' Branch ..	..	89 8 10			
Milford Haven .....	10 10 0	..			
Mitcham Ladies .....	10 0 0	..			
Newcastle-on-Tyne.....	..	42 1 5			
Newcastle-under-Lime.....	..	26 6 4			
New Brunswick.....	146 0 0	294 0 0			
Northampton .....	..	42 5 10			
Spratton Association .....	5 0 0	..			
Scaldwell ditto.....	4 3 6	..			
Ravensthorpe ditto.....	1 16 0	..			
North Shields.....	..	50 0 0			
Norwood.....	..	4 3 9			
Nottingham .....	..	100 0 0			
Ladies' Branch.....	55 0 0	..			
Kimberly Association .....	3 18 8	..			

\* Including a Donation of Twenty Guinea from Her Majesty.

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

Friend, by Rev. W. Renton, Tilstock (add.) 10 0 0  
 Smith, Carpenter, Eoq..... 80 0 0

## LEGACIES OF TEN POUNDS &amp; UPWARDS.

Billingham, Miss D. M., late of Knutsford, 10 0 0  
 Chilton, Miss M., late of Fishburn, less duty 30 0 0  
 Green, Mrs. Ann, late of Isham, North-  
 amptonshire ..... 19 19 0 |  || Hayward, William Knight, Esq., late of   Lincoln..... | 100 0 0 |  |
| Hartopp, Dame Ann C., late of Redlands   House, Gloucestershire... (with interest) | 100 0 0 |  |

## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

Continued from p. 41 of No. 5.

CONNECTED WITH

CLARENDON and VERE (Jamaica) Auxiliary.	
DELAWARE-INDIAN Branch, at New Fairfield,	} Toronto Auxiliary.
Upper Canada.....	
LLANGYBI, (Carnarvonshire) Auxiliary.	
BARNETBY-LE-WOLD Association.....	Brigg Auxiliary.
WALESBY Association.....	Market-Rasen ditto.
FENNY-STRATFORD Ladies' Branch.....	North-Bucks ditto.
LOUGHTON Ladies' Association.....	} Fenny-Stratford Ladies' Branch.

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From the Rev. T. Phillips.

Hay, September 18, 1839.

I HAVE just returned from my visit to the Cambrian Societies of Manchester, Liverpool, and Chester; and if gratitude is imperative at all times, how much more when mercifully preserved in long journeys, and when permitted to behold evidences of the continued blessing of God on the great Cause in which we are engaged.

During my absence, I have been enabled to attend Six Public Meetings, and to preach Ten Sermons (all in Welsh), in behalf of the Society. The collections made at Manchester on Sunday the 1st instant, with the subscriptions of the year, will enable the Cambrian Branch of that place to remit 100*l.* as a free contribution: and considering the comparatively humble source from whence this money is obtained, we cannot but admire the "riches of liberality" thus manifested.

The Public Meeting of the Liverpool Welsh Branch was held, for the first time, in the spacious Music Hall, which was densely thronged with a respectable Cambrian audience. But it is when I look back to the collections after Sermons preached on the two following Sundays, that I feel perfectly astonished: such zeal, such cheerfulness, such enthusiasm (of the right sort) I have never before witnessed. Last year it was thought that the Liverpool Welsh Congregations had reached the *maximum* of liberality; but this year, although the number has not increased, they have greatly exceeded their former contributions. When I left, on Monday morning, the collections stood thus:—

Burlington-Street Chapel . . .	£ 41 16 3
Bedford-Street Ditto . . .	105 14 6
Pall-Mall Ditto . . .	90 0 0
Rose-Place Ditto . . .	106 18 0
	£ 344 8 9

It is expected that some addition will be made to the above, on the return of certain parties from Wales; which, with the collections from Seacombe and Berkenhead, will make the contributions of the Calvinistic

Methodists of Liverpool amount to little less than Three Hundred and Fifty Guineas. Besides, we have reason to expect considerable sums from the Welsh Church, and the Chapels of other Denominations, as soon as their local circumstances will allow them to make their annual appeal to their congregations. In closing this hasty notice, I can only say, that the grace of Christian liberality, which has so greatly flourished amongst my beloved countrymen located in the English towns above named, should cause us to abound in thanksgiving to the God of all our mercies.

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*From the Rev. Dr. Pinkerton.*

*Hanover, 26th Aug. 1839.*

I HAVE learnt that the Hanoverian Bible Society is increasing in activity. They have now a zealous and active Secretary in Pastor Klop, whose Report for last year seems to have produced a very favourable impression throughout the country. A young woman sent to them a Louis-d'or, which she had, by little and little, saved from her earnings, for the purpose of getting a front tooth put in; but, on reading the interesting accounts given in the Report of the efforts making to spread the Bible over the whole world, she resolved to devote the money to aid this blessed Cause: and a number of peasantry, on reading the speech of a Welshman respecting the rivulet running to swell the brook, the brook to the rivers, and the rivers to the sea, were so animated in favour of the Cause, that they prevailed on upwards of two thousand of their neighbours to give their mites to aid the work; and requested a supply of 300 Bibles to put into the hands of such as were destitute of the Scriptures among themselves.

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*From the Rev. G. Scott.*

*Stockholm, Aug. 6, 1839.*

At our last Meeting we had, perhaps, the greatest number of Letters from various parts of Finland and Sweden that, at any one time, have come before us. Besides a number of applications for such grants as we are allowed to issue without consulting you, we have to request the decision of the Committee on the following cases; which, we doubt not, will be favourable, as we are fully convinced they ought to be acceded to:—

1. Pastor Stenbäck in Würå, Finland, requests 150 New Testaments in Finnish, and 150 in Swedish.

2. The Rev. L. Stenbäck, in Helsingfors, brother of the above, requests 100 Finnish Testaments, 100 Swedish Testaments, and 25 Bibles in each language.

3. Mr. G. Norlen, a zealous churchwarden in the diocese of Wexiö, has disposed of the grant formerly sent, and requests 70 Bibles and 50 New Testaments.

4. The Rev. J. E. Hjörtzberg, in Kiaby, begs to be entrusted with 150 Bibles, and 200 New Testaments.

5. The Rev. J. P. Rosenberg, in Fjelknige, desires to be favoured with a grant of 110 Bibles and 300 New Testaments.

6. The Rev. Mr. Björngen Tingsås requests 100 Bibles and 100 New Testaments.



7. The Hon. Baron Rappe, Tagel, who has most carefully distributed a former grant, part of which consisted of a 12mo New Testament for every hussar in his squadron, has requested 100 Bibles and 40 New Testaments.

8. The Bible Society at Borgå, Finland, having disposed of the grant recently sent, for which payment at half cost-price has been returned, now requests 400 New Testaments.

9. Our indefatigable friend, Mr. Keyser, when on a journey southward of Stockholm, was not unmindful of the Bible Cause, and of poor Wexjö. He made arrangements in Jönköping for the employment of a trustworthy, good, young man, to act as Colporteur, in the Diocese of Wexjö; and a valuable friend, of rank and property, in the neighbourhood of Jönköping, has kindly engaged to take charge of a dépôt of Bibles and Testaments for his use, and to be responsible to us for their value. Highly approving, as we do, of this opening into a needy and much-neglected part of the country, we earnestly request that we may be allowed, for this object, to deposit 300 or 400 Bibles, and as many New Testaments, at Jönköping, for the use of our Colporteur there. The distance from Stockholm is great, and it is quite necessary to have a good supply at hand, especially as the autumn approaches.

\* \* \* \* \*

We have several times been applied to for the Psalter in connexion with the New Testament; and having taken the matter into serious consideration at our last Meeting, we agreed unanimously to suggest to you the propriety of preparing the Psalms of David, uniform with the edition of the New Testament now proceeding, that thus we might, from standing type, supply the Psalter alone, or the Psalter and New Testament together, as might be found desirable. In the latter form, a most precious devotional book would be put into the hands of many a poor person to whom we might hesitate giving a whole Bible. The subject is not new to you; and we are sure we need say little to recommend it to your kind attention.

After a session of four hours spent in reading and considering Correspondence, last Tuesday, we had another on Thursday, of five, carefully examining the corrected proofs of sixteen sheets of the New Testament now going forward; and our anxiety was, not to alter the translation of the country, as some would thoughtlessly recommend, but to bring back to as near a uniformity with the standard Church Bible as possible the edition of the New Testament now to be issued. We rejoice to be employed in such a work, and feel increasingly anxious to do what we do wisely.

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*From the Twenty-fourth Report of the Central Prussian Bible Society.*

THE Receipts of the Central Prussian Bible Society for the year ending Dec. 31, 1838, (including a balance in the hands of the Treasurer of Rixdollars 503. 5. 9) amounted to Rixdollars 9799. 28. 4; and the Disbursements, for the same period, were Rixdollars 9462. 1. 9; leaving the small balance of Rixdollars 337. 26. 7 (about 50*l.*) applicable to future operations.

During the year 1838 there were circulated by the Central Prussian Bible Society in Berlin, 12,143 Bibles and 599 New Testaments; and by the Auxiliary Societies, 31,258 Bibles and 9091 New Testaments:

and the aggregate number of copies distributed by the Society in Berlin, and its Auxiliaries, now amounts to 933,040.

Besides the above, there have also been issued to the Prussian troops, through the medium of a private Association, mainly assisted by the British and Foreign Bible Society, [since 1830.] 130,303 New Testaments.

\* \* \* \* \*

It is a cause of especial encouragement to us, that His Majesty the King has been graciously pleased to continue to regard the operations of the Bible Society favourably, and to assure us of his protection; and we have again gratefully to record the active assistance received from all the Princes of the blood royal.

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It is also pleasing to us to be able to call to mind various instances of the blessing which the Lord has been mercifully pleased to lay upon our endeavours to propagate His sacred word. Thus a Clergyman in this city relates of a poor woman in his parish, who had been confined for nearly a year to her couch, that feeling, in her lonely situation, the want of spiritual comfort, and desirous to obtain it at the fountain-head, she earnestly implored him to provide her with a Bible. She was aged, and had well nigh forgotten the scanty instruction which she had received in her youth, so that she could scarcely tell her letters: but age and infirmities did not deter her from the attempt; and, with inexpressible trouble, after spelling, first a single word—then a sentence—then a verse—she at length brought it so far, that, in the course of a few months, she was able to read pretty fluently in the Bible. She owned herself well repaid for her trouble; and in her last moments could not sufficiently extol the mercy of the Lord in having made her intimately acquainted with the rich treasures of hope and consolation contained in His word.

That the Gospel of Jesus Christ approves itself as the power of God unto salvation to all them that believe in it, is, perhaps, most strongly shown in its happy effects on those who have strayed from the right path. Thus it was doubtless from a conviction of its healing efficacy, that several inmates of the house of correction in the vicinity of Berlin voluntarily set apart a portion of what is allowed to them from their weekly labour, for the purchase of Bibles; and we are warranted in adding, that a salutary impression appears to have been made upon most by the perusal.

But a more remarkable proof of the effects of the word of God has been communicated to us by the Rev. Mr. H—, in Y—. It was known, that, in G—, a neighbouring town, a man was condemned to be executed for murder; and Mr. H—, anxious to render spiritual assistance, made an attempt to procure an interview with the criminal; which, however, was refused him, under circumstances which he thought precluded a repetition on his part. A few days afterwards, happening to pass along the road, he was met by a worthy farmer, who told him that he had been anxiously looking out for him, in hopes that he would engage in a work of charity, and visit the wretched murderer, who was doomed, in the course of a few weeks, to expiate his guilt on the scaffold; adding, that his horses were at his service, and that he himself would readily drive him to G—. No offer could have been more welcome.

"We soon," writes the Clergyman, "reached the place of our destination; and

on my arrival at the gates of the prison, I was immediately admitted to the unhappy prisoner's cell. I found that he had been brought up in the grossest ignorance. He gave no signs whatever of contrition, and appeared altogether obdurate. It was, however, not long before the truth of the passage was manifested, Jer. xxiii. 29, 'Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?' By a perusal of the Scriptures he was led to see his unhappy condition, to be convinced of his sins, and to express the deepest sorrow and repentance for his guilt. I visited him, in the sequel, several times, and found him always engaged in reading the sacred volume, from which alone he declared that he was able to gather hope in his last extremity. On the day of execution he earnestly entreated that the Bible with which he had been provided might be given to him, in order that he might present it to a near relative, whom he had bitterly grieved by his whole conduct, and recently, more particularly, by the crime for which he was about to suffer. His wish was readily granted; as was also his entreaty for two more Bibles, which he was anxious to send to other members of his distressed family. What importance the unfortunate man attached to these presents may be gathered from the circumstance, that at the place of execution he anxiously begged that they might be carefully delivered to the persons for whom they were intended."

Yet, gratifying as it may be to know, that in many cases the distribution of the word of God is accompanied with the most beneficial effects, it is matter of regret to know, also, that in many places the destitution of the Scriptures is exceedingly great. There is no necessity to refer to Hungary; where it has been stated, that, in a Protestant Congregation consisting of 432 souls, only one Bible was to be found, and that many of the oldest members had never seen a copy, except in the hands of the Minister. Alas! in many districts of Prussia there is an equal lack of the sacred volume. Thus, a Clergyman in West Prussia, in earnestly applying for a grant of 100 Bibles, represents the congregation to which he had been recently called as being in a grievous state of destitution; the consequence of which is, that vice and misery abound; the prisons, by his account, are filled with criminals; robberies are the order of the day; and, very recently, two persons had been carried off to the fortress for murder. In short, while the most frightful licentiousness prevails among the adults, the children are suffered to wander about in the grossest ignorance, without any idea of Religion, or knowledge of the Sacred Scriptures.

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*From the Rev. J. Thomson.*

*Sandwich, Upper Canada, July 18, 1839.*

My last Letter to you was from Toronto, and dated the 23d of May. Since that time I have been moving on westward; and am at length come to what may be called one extremity of the very large field of operations you have assigned to me: Halifax, in Nova Scotia, may be considered as the other end of it, which is distant from this place, by the Post-road, 1550 miles. I bless God for having enabled me thus far to hold on my course, and bless Him for all the encouragement I have had hitherto in this Bible field. I would also humbly trust that our gracious God will carry me, in due time, and with similar mercies, to the other end of the territory assigned me for visitation. By your prayers, no doubt, I have been helped thus far; and on your prayers I shall count in my further movements.

Westward, as I have said, has been my course since my last You

will know, however, that I do not move on straight geographical lines. Though westward, therefore, as has been the general tending of my course, yet I have also had a good deal of northing and southing. The places I have visited I shall give you; and with a good map you will be able to trace the Bible track you have made since last details were laid before you. They are as follows:—Hamilton, Barton, Nelson, Dundas, Beverly, Guelph, Galt, Paris, Brantford, Mohawk Indian Village, Burford, Woodstock, Oxford, London, Moravian Town, Chatham, Amherstburg, Sandwich. Some of these places are towns or villages, and some of them are townships. In most of these places Meetings have been held, and Societies formed—or re-animated, say, where they previously existed. In some cases, our Meetings have been very good, that is, numerously attended: in other instances it has not been so. The long days and the constant field labours have been against us, as to the attendance at our Meetings. In all cases, however, I may say, with the greatest truth, your object has been well received; and a general and cheerful feeling has been manifested, to co-operate with you in your endeavours to spread the Bible over all this country, and to bring it into every house, great and small. In all the lesser Societies we have formed or re-formed, embracing a village or township, we have planned for the actual visitation of every human habitation within the particular spheres respectively of these Bible Associations. Our object is, with exactness, to ascertain where the Bible is, and is not; and where it is not, to bring it into these said destitute houses by all and the best means that can be devised and used for that desirable end. We project, also, to collect something, if it were but one penny a year, from every house or individual actually in possession of a Bible, in order to throw these mites and sums into your general fund, to aid you in sending the Scriptures to all nations, in their several tongues. Our Branch Bible Societies embrace a larger field, and include several of these Township and Village Bible Associations. In forming these Branches, we are a good deal guided by the civil divisions of the country into "Districts"; although circumstances at times oblige us to depart from this general rule. The whole of these Branch Bible Societies we wish to hook on, as I may say, to the Society at Toronto, which we would consider the centre of Bible-Society operations in Upper Canada.

This country, you are too well aware, is exceedingly divided and distracted, both on political and religious grounds. To guide your Bible chariot in and through the midst of these twofold contentions requires, as you may well suppose, some care. The spirit of the Bible should be our polar star, and this spirit is peace and good-will towards men. In this spirit we may sail safely and successfully through very troubled waters. Your bark carries that which is for the healing of all nations and peoples, in all their evils; and as you touch in this and that port, you discharge, not goods, but good: and manifest therefore it is, that you should do all this in the spirit of goodness, and of righteousness and truth. Oh, let us pray for one another, my brother and all my dear brethren, that we may have grace ever to act in all consistency with our sacred object, in all our doings in the high concerns of the kingdom of God in which we are engaged; and that we may be able to please God and to please men in holy and happy combination, as the Bible directs!

Your Bible object has acted like a talisman, as far as I have yet seen,

in my movements through this country; and has charmed nearly all, of all classes and sides, into at least a temporary unity. May God make it a perpetual one on earth—an eternal one in heaven! I could easily particularize persons who have particularized themselves in their favour, and, I may say, affection, for your cause; but this would lead me into too much length. I must, however, give you one name, and because of its standing in close connexion, in more ways than one, with the chief name on your Society List. A few miles from Woodstock lives Admiral Vansittart, first cousin to Lord Bexley. I called on him, and stopped three days at his house, coming and going meanwhile to places adjacent. Your Agent received every kind attention from Admiral Vansittart; and was moved by him and his vehicles from place to place, in the pursuit of his objects, and through the aid, also, of his eldest son, Mr. John Vansittart. The Admiral is President of the Woodstock Bible Society. He is anxious to see this Society in a prosperous state; and is most willing to labour, in conjunction with all around him, of all sorts and sides, in order to enlarge and make fruitful the Bible Institution over which he presides.

In this place and quarter from which I now write you, the westernmost part of Upper Canada, the majority by far of the inhabitants are French, as in the Lower Province. You will be pleased to hear that the French children read the New Testament at school. I hope, when our Bible Societies in this place and Amherstburg are in full operation, that the Bible will find its way into the houses of the Catholics. By our plan, every house is to be visited, French and English; that all may have the Book of Life, if they will.

In my last Letter, I begged you would have the goodness to send out to the Montreal Dépôt the same quantities and kinds as requested in my Letter of the 20th of December last; and to send them out in good time, that they might arrive before the St. Lawrence navigation closes for the season. I now mention this, that the notice may serve as a kind of duplicate to that Letter. Mr. Wilkes has, I understand, written to you to add to that order a portion of Brevier and Minion Testaments. Be so good as to send these accordingly; and also be pleased to add 1000 Sunday-School Bibles and 2000 Sunday-School Testaments. I find, in my movements, that this description of Bible and Testament will be required to a considerable extent. Please send also 2000 Abstracts of the Report for 1839, and 2000 Brief Views. These are partly for our Reports, and partly for general use.

#### REMITTANCES RECEIVED IN SEPTEMBER.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Ashton-under-Line .....	..	101 17 11	Chesterfield .....	..	..
Battemsea .....	..	3 5 8	Cinque Ports .....	..	90 16
Birmingham Ladies' Branch .....	..	114 12 11	Deal Ladies' Association, 10 0 0	..	..
Bishop Stortford .....	..	15 3 4	Dover ditto .....	..	10 0 0
Blandford .....	..	15 0 0	Folkestone Branch .....	..	10 0 0
Boroughbridge .....	..	35 9 0	Ditto Ladies' Association, 15 0 0	..	..
Bradford (Yorkshire) .....	..	230 0 0	Clapham .....	80 0 0	60 0 0
Brixton and Stockwell .....	43 1 0	6 19 0	Ladies' Association .....	..	10 0 0
Burton-on-Trent .....	..	24 17 7	Clarendon and Vere (Jamaica) ..	..	40 0 0
Canterbury .....	27 4 4	..	Cornwall .....	..	100 0 0
Ladies' Association .....	18 10 0	..	Cork .....	..	140 0 0
Juvenile ditto .....	3 14 10	..	Croydon .....	..	21 19 2
Nonington .....	3 0 0	..	Cumberland and Carlisle ..	21 0 2	58 19 10
Wingham Branch .....	5 0 0	..	Devon, North .....	..	70 0 0
Littlebourne Association, 3 0 0	..	..	Rideford Branch .....	20 0 0	..
Kingstone ditto .....	9 10 0	..	Torrington ditto .....	10 0 0	..
Elham ditto .....	11 0 0	..	Donington .....	..	31 8 4

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Dudley .....	..	53 2 10	Newcastle-on-Tyne .....	..	170 0 0
Faversham .....	15 0 0		Newcastle Emlyn .....	8 0 0	10 0 0
Green-Street Association, .....	8 0 0		Nallsworth .....	..	5 0 0
Fareham & Bishop's Waltham .....	..	40 0 0	Nottingham .....	..	100 0 0
Fareham Ladies' Asso .....	8 0 0		Legacy of the late Miss		
Bishop's Waltham ditto .....	4 0 0		Maddock .....	10 0 0	
Wickham ditto .....	20 0 0		Oldham .....	..	22 0 0
Botley ditto .....	2 0 0		Olney .....	50 3 0	
Droxford ditto .....	6 0 0		Oundle .....	10 0 0	16 17 10
Flint .....	8 0 0	7 0 0	Pembrokeshire, Central .....	21 0 0	21 0 0
Fordingbridge .....	12 0 0		Plymouth, &c. ....	..	51 13 1
Ladies' Association .....	14 0 0		Ladies' Branch .....	100 0 0	
Frederickton .....	30 0 0	50 0 0	Pontefract .....	..	40 0 0
Gateshead .....	10 0 0		Rawtenstall .....	..	19 9 11
Gornal .....	..	40 0 0	Richmond (Surrey) .....	..	1 17 6
Graveend .....	40 0 0	7 8 6	Rotherham .....	..	63 7 3
Hackney .....	..	50 0 0	Shaftesbury and Gillingham .....	..	87 17 5
Halifax (Forshire) .....	..	30 0 0	Shaftesbury Ladies' Asso. .....	5 0 0	
Hants, North-East .....	..	70 8 6	Gillingham ditto .....	6 0 0	
Hants, South-East .....	10 0 0		Donhead ditto .....	3 10 0	
Hemel Hempstead .....	..	6 17 4	Fontmell ditto .....	7 0 0	
Hereford : Ross Branch .....	7 0 0		Tiverton ditto .....	2 2 5	
Ross Ladies' Association, .....	8 0 0		Thabury ditto .....	17 10 0	
Torrington Association .....	10 0 0		Mere ditto .....	5 0 0	
Holbeach .....	25 0 0	1 0 0	Knole ditto .....	3 3 0	
Leicester : Hinckley Branch, .....	10 0 0		Marnhall ditto .....	5 0 0	
Market Harborough ditto, .....	60 0 0		Sierra Leone .....	77 6 7	
Melton Mowbray ditto .....	20 0 0		Southwark .....	130 0 0	
Litchfield .....	..	45 12 10	Stafford .....	70 0 0	9 5
Llandisilio .....	12 0 0	13 6 8	Stafford & Sandon Ladies'		
Llanengan .....	16 2 2	16 2 6	Association .....	50 0 0	
Llangylf .....	10 0 0	20 0 0	Tamworth Branch .....	20 0 0	10 0 0
Maldenhead .....	25 0 0	24 17 1	Stone & Barlaston Ladies'		
Man, Isle of .....	..	20 0 0	Association .....	20 0 0	
Manchester .....	..	355 12 8	Colwich ditto .....	3 0 0	
Middlesex, North-East .....	119 12 4	60 7 8	Stockbridge .....	20 0 0	7 5 0
Monmouth .....	..	20 0 0	Sussex, East .....	250 0 0	115 15 5
Norwich and Norfolk .....	..	350 0 0	Sussex, West .....	..	31 10 0
Norwich Ladies' Branch, .....	60 0 0		Tewkesbury .....	25 0 0	25 0 0
Carlton Rode Branch .....	9 17 5		Thame .....	..	5 0 0
Cromer ditto .....	44 8 11		Thames, Isle of .....	..	37 0 1
Cromer Ladies' Asso. ....	64 4 9		Ramsgate Ladies' Asso. ....	10 0 0	
Downham Branch .....	3 16 4		Towcester .....	..	33 16 0
Associations connected			Wareham Ladies' Asso. ....	10 0 0	1 12 11
with ditto .....	25 5 9		Wolverhampton .....	..	33 12 7
Fakenham Branch .....	48 17 7		Workop .....	..	20 0 0
Cley and Bakeney Asso. ....	12 0 0		Carlton Association .....	17 0 0	
Foulsham & Hinty ditto, .....	4 0 0		Auston ditto .....	7 0 0	
Sculthorpe ditto .....	1 11 10		Worcester .....	68 6 1	
Harleston Branch .....	15 0 0		Bromsgrove Association, .....	20 0 0	
Harleston Ladies' Asso. ....	6 4 3		Malvern ditto .....	20 0 0	
Holt Branch (Ladies' Asso.) .....	10 0 0		Stourport ditto .....	14 10 0	
Briston Association .....	4 4 0		York .....	..	140 0 0
Loddon Branch (Surling-					
ham Association) .....	5 0 0				
Lynn Branch .....	35 10 0				
Lynn Ladies' Asso. ....	20 0 0				
Marshall Branch .....	43 7 3				
Methwold ditto .....	5 0 0				
North-Walsingham ditto					
(Ladies' Association) .....	25 3 1				
Stalham and Catfield do. ....	18 14 9				
Antingham ditto .....	4 16 8				
Reepham Branch .....	16 4 2				
Reepham Ladies' Asso. ....	3 15 10				
Swafton Branch .....	10 0 0				
Swafton Ladies' Asso. ....	3 0 0				
Wells Branch .....	8 0 0				
Wells Ladies' Asso. ....	10 0 0				
Wymondham Branch .....	7 0 0				
Wymondham Ladies' As. ....	7 13 11				
Yarmouth Branch .....	60 0 0				
Attleburgh Ladies' Asso. ....	5 0 0				
Bawburgh ditto .....	10 7 6				
Cotessey ditto .....	5 0 0				
Felthorpe ditto .....	5 0 0				
Horstead & Coltshall ditto, .....	8 0 0				

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

Buxton, Mrs. E. N., Cromer, Norfolk ..	10 10 0
Lowndes, R. Esq., Binfield .....	(add.) 100 0 0
Protheroe, Miss, and Sisters, Cheltenham,	(add.) 30 0 0
Weddell, Rev. J. G., Battersea .....	(add.) 10 10 0

## LEGACIES OF TEN POUNDS &amp; UPWARDS.

Glittos, Miss E., late of Shrewsbury,	(less duty) 50 0 0
Griffiths, J. Esq., late of Domgay, (less duty) 50 0 0	
Hammond, George, Esq., late of Homerton, One-fourth of Residue of Personal Estate .....	13,457 8 0
Harvey, Miss Sarah Jane Gosse, late of Newport, Isle of Wight .....	16 13 4
Lloyd, Rev. D., late of Llandiaton, in lieu of a Legacy of 50 <i>l.</i> (less duty and expenses) 31 9 2	
Maddock, R. Esq., late of Reading (duty free) 200 0 0	
Richardson, R. Esq., late of Greystoke, Cumberland .....	(less duty) 30 0 0

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## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE SECRETARIES of AUXILIARY and BRANCH SOCIETIES are respectfully requested to furnish information of the Establishment of any New Society, or any correction in the List of Patrons and Officers of Auxiliary or Branch Societies, on or before the 31st of December; at which time that part of the APPENDIX to the Report which contains the List of Societies, with their Officers, will be sent to the Press.

## NEW SOCIETIES:

*Continued from p. 49 of No. 6.*

	CONNECTED WITH
SOUTH TRAVANCORE Branch.....	Madras Auxiliary.
SANDWICH Branch.....(Upper Canada).....	
ST. CLAIR ditto, at Port Sarnia.....(ditto).....	} Toronto ditto.
ST. CLAIR, Indian Branch.....(ditto).....	
UPPER MUNCY-TOWN ditto.....(ditto).....	
OLD MUNCY-TOWN ditto.....(ditto).....	
BLAENAU FESTINIOG (Merionethshire) Auxiliary.	
NEVIN (Carnarvonshire) Auxiliary.	
PARKHURST Association.....	Isle-of-Wight ditto.
DARTFORD Branch.....	Blackheath ditto.
DARTFORD Ladies' Association.....	Dartford Branch.
BARWELL ditto.....	Hinckley Branch.
PLUMPTON ditto.....	Plymouth, &c. Aux.
HEAVITREE ditto.....	Exeter Ladies' Branch.
BIGGIS-MAIN Association.....	Newcastle-upon-Tyne Auxiliary.

*From Mr. J. Gunson.**Manchester, Oct. 12, 1839.*

We had our Annual Meeting on Monday last, our good Bishop in the Chair: the Rev. Chancellor Raikes was with him. The Hon. and Rev. Baptist Noel attended as the deputation from the Parent Society. This was, without exception, the largest and most respectable Meeting we ever had: the room, which is one of the largest in the town, was crowded to excess; and every thing went off well. The Collection was 64*l*., being nearly double that of last year. We admitted by Ticket: about 2000 persons were present, and applications were made for at least 1000 Tickets more; which, of course, we could not grant, as the room would hold no more. I hope the interest excited will not end with the Meeting.

*From the Rev. H. A. Browne, Rector of Toft and Newton, Lincolnshire.**[From a Communication describing a Tour in Yorkshire].**June 20, 1839.*

MARR\*, in its plan, is the pattern of Village Associations; and in its practice, commendable. Eighteen villages, within a circle of three

\* A Village near Doncaster.

or four miles, are drawn together; and twenty-seven Collectors are the weekly messengers of love. The whole is a beautiful monument of the industrious benevolence of one who has fallen asleep; but has the joy unspeakable of knowing that her surviving partner and their children are walking in the Truth. The day of Meeting is kept as a festival: the labourers have, not at their own cost, a holiday; and at 3 P.M. the picturesque little village church is closely filled. Carriages of all kinds bring the distant friends; and the two Secretaries, wealthy farmers, keep open house. A sense of importance is felt, and throws itself around a work of universal love. My own spirit, after much to make one weep, was gladdened; and no one, I am sure, can visit the Marr Bible Society, under its present management, without deep thankfulness. A patient, or rather a lively interest was kept up through a long Meeting; and the Collection amounted to 9*l.* 2*s.* 7*d.*

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*From the Rev. J. Jordan, Curate of Somerton, near Woodstock.*

[From a Communication describing a Tour in Durham.

Oct. 20, 1839.

AUG. 17.—Sedgfield Meeting (a Bible Association), in the Methodist Chapel. There had been no Meeting here for six years; but that which was now held, excited deep interest in those present. Several came from two neighbouring villages, having walked some distance to attend; and they willingly entered into an arrangement, by which not only this place, but the neighbourhood, is to be visited, and their wants inquired into. We were received with great kindness and cordiality by the humble, yet deservedly honoured friends of the Society here: and though they had no mansion, but only a cottage to receive us in, yet they had a cheerful fire, had spread a snow-white cloth, prepared a cheese-cake and bowls of milk, and seemed delighted in every way to show us their love and affection. They said that the last Meeting had been productive of very good effect, and they anticipated the same again from this.

AUG. 19.—Durham Meeting, at the Public Rooms. This was a most satisfactory Meeting. The Bishop of Chester was in the chair; and the Rev. Prebendaries, Mr. Townsend and Dr. Wellesley, moved and seconded the first Resolution. There was an agreeable spirit through the whole Meeting; which was well attended, though it rained heavily all the evening.

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*From the Twenty-eighth Report of the Norfolk and Norwich Auxiliary.*

OUR Local Agent has been employed but little more than twelve months; yet the number of Associations which he has been permitted to form, already amounts to ninety-four, besides the establishment of one new Branch, and the revival of two others which had become altogether inefficient.

In the Appendix will be found an abstract of the returns from fifty-nine of these Associations: and the following comparative statement will show the improvement in two Districts of the County, comprising the North Walsham, Downham, and Methwold Branches.

	1837-8.	1838-9.
Number of Branch Societies . . . . .	2	3
Number of Bible Associations . . . . .	2	33
Number of Bibles and Testaments supplied,	84	1416
Amount received on account of ditto . . .	£18 11 0	£313 17 1
Amount of free contributions received . .	32 14 9	£86 16 7

We humbly hope that these Associations may increase in influence and extend in number—that the zeal and energy which have been manifested, in their formation or revival, may be as fully shown in their maintenance and support. If our reasonable expectations from our friends be realized, then we look forward with thankfulness to witness the time when every individual of the poor, both of our County and City, shall possess a copy of that volume which teaches the way of life.

Your Committee cannot omit some reference to the prudence and unwearied diligence of their esteemed friend and Agent. While he has ever maintained the great principles of the Society, he has so ordered his conduct as to obtain the countenance of a large number of pious Clergymen and Ministers. He has travelled upwards of 4000 miles; and attended 117 Public Meetings, at which have been assembled no less than 10,000 persons of our rural population, who were almost in utter ignorance even of the existence of our Society. Who can pretend to say what influence two hundred such Meetings annually may exercise upon the spiritual and moral interests of our labouring poor. His strength has been proportioned to his labours; and it is a cause of much thankfulness that he has been preserved in health, and vigour of mind and body.

We have received many encouragements for renewed exertions. <sup>k</sup> Our Society has been blessed in its operations, both at home and abroad. It has been the instrument of promoting the spiritual and eternal welfare of millions of our fellow-sinners. The harvest truly is great; the vast fabric of heathenism and superstition totters to its very basement; “the curtains of Medina tremble;” the veil is no longer spread over all nations, or the covering cast over all people. “It is the Lord’s doing, and it is marvellous in our eyes.”

Other blessed effects have been indirectly produced by the instrumentality of our Society. Men of various folds have been brought together, and taught to unite as brethren, not only in this, but in other endeavours for the good of their fellow-men, and the propagation of all essential verities. And this we say: “The time is short:” it remaineth that they who have differences in Religion, be as though they had none; and they that are ranged under various shepherds, be as though they had but one: for the fashion of these things passeth away.

*From M. de Pressensé, the Society’s Agent in France.*

*Paris, Oct. 18, 1839.*

THE following is contained in the September Journal of one of the Colporteurs who is employed in ———:—

“I shall not take up your time with recounting the distressing obstacles which we meet with here, as indeed in other places also,” [I copy his communication literally, without mending the language] “in the dissemination of the Holy Scriptures. No;—for, amidst all, the Lord has been pleased to console us during the

course of this month with several gratifying facts. You are aware that this is the time when the farmers are principally engaged in their fields, so that the villagers are not often to be met with in their own dwellings. Owing to this circumstance, we have been obliged to change the mode of our proceedings, by establishing small dépôts of books in those places where we found the inhabitants absent : and our doing so has been accompanied with the blessing of the Lord, more especially at L——, a little town situated about half a league from the sea. Having left a dozen New Testaments for sale in the possession of the principal person in the place, the first step taken by him was to submit them to the Vicar ; who having carefully examined them, found them to be perfectly orthodox, and delivered his opinion respecting them accordingly. The Sunday following he announced, from the pulpit, that it was the duty of all his parishioners, who were able to read, to supply themselves with the New Testament ; and the consequence was, that the little dépôt was speedily exhausted. A person was despatched to me for the purpose of obtaining a further supply ; which I immediately complied with, and at the same time returned to L——. My stock proved, however, insufficient ; for men, women, and young people, all flocked together, to put down their names for a Testament. On examining the list, I found that it contained forty-eight names ; so that I had to send for three dozen copies more, in addition to other two dozen which were ordered for the school.—Are not these wonderful proofs of the mercy of the Lord ? At I——, and in the neighbourhood, our sales were not less ; for in a very few days we disposed of 103 copies. Another circumstance deserving of remark, is, that at T——, a petty town, I was very badly received by the Vicar ; who, in a tone of anger, forbade me to sell what he termed my bad books, that were disapproved of by the Church, and which I colported. Convinced, however, that it was better to obey God than man, I did not suffer myself to be deterred from continuing my vocation ; but proceeded, as usual, from house to house. I was grieved to find that I could not dispose of a single copy.—There was still one house left ; and there the Lord was pleased to change my sorrow into gladness ; for I found in it a person who had heard of the ‘ Father to come to Christ,’—[I copy this last phrase literally, though it is not quite clear]—and who for twenty-seven years had been in possession of the Book of Life. I was very desirous to ascertain in what manner the volume, which was printed in London, had fallen into his hands ; when he satisfied my curiosity by the following statement :—‘ You may recollect,’ said he, ‘ that under the reign of Napoleon we were at war with the English. I was then in the army—was taken prisoner—and was conveyed to England. While in confinement with others of my countrymen, we were often visited by several gentlemen, who addressed us seriously on religious subjects ; and, what was more, supplied every one of us, capable of reading, with a New Testament, earnestly recommending its frequent perusal. At the period of the Restoration, we were sent back to our homes ; and I took care to carry my invaluable book along with me. Our Vicar has often tried to get it from me ; but he never could succeed. I have even been offered a high price for it ; but I shall not part with it for any money, because there are none like it to be met with here.’—On hearing this, I exhibited my Testaments ; which, on examination, he found to be in every respect like his own ; and pointedly asked him if he were not inclined to imitate the friendly Englishmen, of whom he had before spoken. ‘ How so ?’ he inquired. ‘ Why,’ replied I, ‘ by doing for others what they did for you—by furnishing them with the word of God, if they have it not, and by exhorting them to read it.’ ‘ Indeed, indeed,’ cried he, ‘ you are perfectly in the right ! it is a debt which I certainly ought to repay :’ and with this he purchased six New Testaments, and a copy of the Psalms. Only think, that twenty-seven years had elapsed since this person had perhaps heard the last Christian address ; and that during that period his only teacher had been the New Testament, which he had studied and obeyed, although surrounded on all sides by persons hostile to the Gospel. Assuredly, such an instance as this ought to encourage us to redouble our zeal and devotedness in the cause of the Lord !”

*From the Rev. Dr. Pinkerton.*

*Frankfort, Oct. 10, 1839.*

IN ———, which was the first place I visited, I saw our Correspondent, a humble pious shoemaker, that from time to time receives a dozen of Bibles for circulation among the people, and in this way has already supplied many a family with the precious word of God. Another person of ——— had also had copies from us; but made so little progress in their distribution, that he at last delivered over the remainder to the shoemaker, who, it seems, knows better how to dispose of them.

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The Berg Society continues active and prosperous. Their issues last year amounted to 7498 Bibles and Testaments. Their income was, dollars 4998.25.11; and expenditure, dollars 4321.22.4.—They are also turning their exertions towards neighbouring States; for among their issues, were 700 Bibles to Wiesbaden, 550 to Dessau, and 400 to Brunswick. Their total distribution, in twenty-five years, is 119,371 copies; and though there is not a single member of the original Committee remaining in it, yet the work continues to be prosecuted by zealous Christians, worthy, in all respects, to tread in the footsteps of the founders of the institution. Pastor Krumacher was present on the occasion, with several other Clergymen; and offered up a most eloquent and affecting prayer, at the conclusion of the session, which lasted about two hours and a half.

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*From the Appendix to the Eighteenth Report of the Madras Auxiliary.*

ANECDOTE BY THE REV. J. TAYLOR, OF BELGAUM, AS COMMUNICATED AT THE ANNUAL MEETING.

MR. Taylor said, that he had at that moment in his mind's eye an individual, to whom the perusal of a portion of God's word in his own language—put in circulation, as he supposed, by this Auxiliary—had been rendered an unspeakable blessing; and his knowing the Truth had also proved a blessing to several others. The individual to whom he alluded had been formerly a gentleman's servant; who attending on his master while the latter was travelling from one station to another, from Bangalore to Hyderabad, spied a small parcel at the foot of a tree, which had been dropped, perhaps, by some preceding traveller. The parcel contained, with some loose papers, a small portion of the Sacred Scriptures in his own language. He was led to read that which he had there found: his attention was arrested; and a desire was excited within him to obtain the remainder of the sacred book thus placed in his possession. This he was not long in finding. He read the word of Truth; he felt the power thereof; he believed, and gave himself to the Lord; and since then, he had been engaged in the work of communicating the knowledge of Christ, and His salvation, to his countrymen. He was now engaged as a Missionary.—Mr. Taylor could vouch, from personal knowledge, that this individual's labours had been blessed to several persons; some of whom were now in other places advocating the cause and glory of God.

*From the Rev. R. Moffat, Missionary of the London Missionary Society in South Africa.*

*London, Oct. 17, 1839.*

It has been suggested by one, and more than one, that if a translation of the Book of Psalms could be printed, and prefixed to the *Sichuana* New Testament, it would be a desideratum, in the most exalted sense of the word. When the idea was first suggested by one of the members of your noble Institution, it brought to my recollection a remark I once heard from the mouth of a Mochuana (one of the Bechuanas), while conversing on the awful importance and beauty of the word of God, of which he knew only a part, and that a small part. He remarked, that the *Motu oa Morimo* (Man of God) who wrote the Psalms, must have been a man of a wide heart, and exalted views of the *boago yoa Yehova* (dwelling or presence of Jehovah): for (said he) I feel, when I read the Psalms, as if I prayed and praised, and praised and prayed; and I feel a *boithumelo yo bo gorisicoeng* (exalted joy), which I cannot describe.

To the proposal for translating this Book I have hitherto replied, that my engagements are more numerous than I can attend to; but to you I would look for a decision, as to the path of duty. I have, in my possession, perhaps about fifty of the longer Psalms in the *Sichuana* language, which have been printed at the Mission Press, and which have proved great blessings. If I could manage to translate and prepare the remaining portion of that valuable part of Divine Revelation for the press, would your Committee approve, and print the same?\*

*From the Rev. T. L. Hodgson, Missionary of the Wesleyan Missionary Society.*

*Cape Town, July 17, 1839.*

MOST of the Dutch Testaments have been sold, at reduced prices, to coloured people; and chiefly to young persons who have been taught to read in the schools of the Heathen. One youth (a Sunday scholar) paid 1s. 6d. for a Testament; and after possessing it about three months, he died of the measles. He had read the Testament attentively, and often; and stated, a short time before his death, that it had taught him the way to heaven; and exhorted his three surviving brothers to purchase each a Testament, informing them where they might be obtained. His mother inquired of him, a short time before he died, if he wished to get better; to whom he replied, "I shall soon be better;" intimating that he should soon be with Jesus.

*From the Rev. J. Thomson.*

*Falls of Niagara, U. C., 20th Sept. 1839.*

LEAVING Sandwich, I went up through Lake St. Clair, and then up the river of the same name, farther north, till I came to Port Sarnia, just at the entrance of Lake Huron. Here we formed a Bible Society for the township of Sarnia, and those contiguous to it. Mr. Cameron, one of the members of our provincial parliament, who lives there, greatly contributed towards the formation of this Society, and also kindly lodged your Agent, and helped him in his general concerns. Previous to the formation of our Society, we rode out together some nine miles, through the dense forest; to see, besides others, a worthy man who cultivates his

\* This suggestion will be acted upon.



farm during the week, and, on the Sunday, preaches with fidelity the Gospel of Christ. Mr. Watson is a Baptist Minister, and his services are gratuitous to all who choose to avail themselves of them. He received your Agent gladly; and saw, in my unexpected arrival, a solution of the chief difficulty that then pressed on him, and an answer to his prayers regarding it. He had felt very anxious for a supply of the Scriptures, a special demand having arisen for them; and he knew not which way to turn himself to obtain the quantity required, and which his own labours, in a great measure, had made necessary. But my arrival, and the proposition to form immediately a Bible Society in that place, met all his wishes, and far exceeded his hopes. He entered, of course, therefore, at once into our plan of forming a Bible Society in Sarnia; and, on the day of our Meeting, he left all his ripe products on the farm, which were crying for his attention, and came into the village, to attend the Meeting, and help in the establishing of our Society. Mr. Watson proposes to bring the Bible subject before all his hearers and neighbours, and thinks he will succeed in inducing them to lend it their aid. Many of them, he said at our Meeting, though absent on their farms, were rejoicing in the formation of our Society. But he particularly recommended us to adopt the plan of subscribers putting down their names, not for a dollar, which is our regular subscription, but for one bushel of wheat, which is about, or a little over, the same value. In this outlandish place on Lake Huron, and in many other places in Canada, the farmers, though not poor, have yet very little money in their hands, but they have wheat fully within their reach. Mr. Watson says they will put down their names readily for a bushel of wheat, when they would hesitate much about subscribing a dollar in cash; because the latter is at times difficult to be obtained, whilst the former is ready in their hands. Mr. Cameron will receive the wheat subscriptions, and will advance the money for us, or send the wheat to market. This plan of Mr. Watson's agrees most fully with my own ideas—ideas which were formed when I passed through this country nine years ago, and which have often come into my mind since. I was truly glad to see Mr. Watson take up the subject; and I trust he will so succeed in it, as to encourage us to attempt the same plan in places similarly circumstanced. The President of Hayti, you will recollect, paid for your Bibles in coffee: the people in Sarnia are about to pay for their books in wheat, and to help you, besides, to feed the world by means of the same article. To show what need there is of a Bible Society in Sarnia, I may mention, that there is in the township a Scotchman, with a family, who has had no Bible in his house for seven years. The position of Port Sarnia is very favourable for a Bible dépôt, being just below the entrance to the Lake, and a convenient port, where vessels often lie under contrary winds, which hinder them from stemming the current, which is here rapid—from five to seven miles an hour. At our Meeting we were favoured with the presence of the Rev. Mr. Raleigh, the Chaplain to Fort Gratiot, on the American side of the river. He cordially agreed in our object, and warmly recommended it. How pleasing it is, thus to see the two nations join hand in hand, and tongue with tongue, in this noble Bible cause! Oh, that this grand river may never flow between two such similar people, calling themselves enemies, and warring with each other! The designation of this Society is, "The St. Clair Bible Society, for the Townships on the River, and neighbourhood."

## REMITTANCES RECEIVED IN OCTOBER, 1839.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Barton on Hamber .....	10 0 0	24 8 3	Liverpool .....	100 0 0	
Banbury Ladies' Asso. ....	20 0 0		London, City of, Ladies....	1 13 6	80 6 6
Bishop Wearmouth and Sunderland .....	10 11 6		London, East .....		100 0 0
Ladies' Association .....	6 8 6		Stepney Ladies' Asso. ....	20 0 0	
Blackheath Ladies' Branch, 70 0 0			Macclesfield .....	100 0 0	70 0 0
Blackburn .....		70 17 6	Manchester .....	400 0 0	281 17 10
Handford .....		10 0 0	Cambrian Branch .....	25 0 0	
Hildeford .....		30 0 0	Market Weighton .....		10 8 8
Hidport Ladies' Asso. ....	20 0 0		Mitcham Ladies .....	5 0 0	6 6 0
Brigg .....		37 2 7	Mold .....	34 0 0	35 19 0
Carmarthen .....		100 0 0	Nantwich .....	75 0 0	24 1 4
Chapel-en-le Frith .....	20 0 0	20 0 0	Neath .....		20 0 0
Clerkenwell .....		23 11 2	Newark .....		63 6 6
Cornwall .....		100 0 0	Ladies' Association .....	10 0 0	
Coventry .....		30 0 0	Balderton ditto .....	9 0 0	
Derby .....		272 18 0	Claypole ditto .....	4 0 0	
Devon & Exeter Auxiliary ..		100 0 0	Northampton .....		30 12 4
Ashburton Branch .....	6 0 0		Ladies' Association .....	13 0 0	
Axminster ditto .....	18 0 0		Naseby ditto .....	1 5 6	
Ladies' Association .....	9 0 0		Spratton ditto .....	2 0 0	
Bovey Tracey Ladies' As. 10 19 10			Welford ditto .....	6 0 0	
Bradlninch Branch .....	10 0 0		Nottingham .....	50 0 0	25 0 0
Budleigh Branch .....	10 0 0		Ordinance, Tower .....		20 0 0
Collumpton .....	15 0 0		Pembroke & Pembroke Dock ..		20 0 0
Crediton .....	12 0 0		Preston .....	50 2 0	35 0 0
Dartmouth .....	34 7 5		Retford .....		30 0 0
Exeter Ladies' Asso. ....	66 6 0		Richmond (Surrey) .....		3 5 0
Hatherleigh .....	13 6 7		Rugby .....	24 19 8	20 0 0
Sticklepath Association, 3 6 0			Ladies' Association .....	27 6 8	
Honiton Branch .....	15 0 0		Clifton ditto .....	12 0 0	
Moreton ditto .....	5 0 0		Lawford ditto .....	5 13 8	
Okehampton ditto .....	12 0 0		Sandhurst Female, Penny a-Week .....	7 5 6	
Ottery ditto .....	6 0 0		Sheffield .....	150 0 0	
Sidmouth .....	20 0 0		Sheppey, Isle of .....		13 9 4
Shaldon Association .....	8 19 8		Spilsby .....		25 0 0
Telgmouth Branch .....	18 0 0		St. Luke's .....		13 13 9
Torquay ditto .....	19 6 11		Stoke Newington .....		27 6 8
Totness ditto .....	20 3 3		Streatham, Tooting, &c. Ladies .....	25 0 0	
Devon, North .....		70 17 2	Sudbury .....	66 5 0	10 15 0
Doncaster .....		38 16 1	Thornbury .....		15 19 0
Ladies' Association .....	10 0 0		Thrapstone .....	20 0 0	9 17 8
Marr ditto .....	10 0 0		Torrington .....		10 0 0
Hatfield ditto .....	5 0 0		Tring and Berkhamstead ..		10 0 4
Hawtry Branch .....	15 0 0		Uxbridge .....		47 3 1
Gringsey Association .....	21 0 0		Van Diemen's Land .....	100 0 0	
Tickhill ditto .....	2 14 4		Wakefield .....	50 0 0	80 2 0
Dorking and Reigate .....	50 0 0	16 1 8	Ladies' Association .....	10 0 0	
Epsom Ladies .....	10 0 0	4 0 11	Horbury Branch .....	12 0 0	
Ebbw Vale .....		19 0 1	Wareham .....	7 15 0	
Evesham .....		13 15 4	Walsall .....		50 0 0
Ecclesfield .....		20 0 0	Wensleydale (Hawes Branch) ..		12 10 1
Faversham .....		5 0 0	West Bromwich .....	50 0 0	100 0 0
Goole and Marshland .....		71 16 1	Whitby .....	33 0 0	
Halifax (Yorks.) Ladies' Br. 60 0 0		100 0 0	Female Association .....	20 0 0	
Hammersmith Ladies' Asso. 7 10 0			Marine ditto .....	5 0 0	
Hastings .....		100 0 0	Pickering Branch .....	10 0 0	
Heywood .....		28 12 0	Sandsend & Lyth Asso. ....	1 0 0	
Hanley and Shelton .....		85 0 0	Robin-Hood's Bay ditto .....	1 0 0	
Hants, East .....	10 0 0	4 11 0	Wolverhampton .....		20 19 0
Haverhill .....	5 0 0		Brewood Association .....	23 4 6	
Hardres and Stelling .....	2 14 2		Willenhall Branch .....	36 3 6	
Henley-on-Thames .....		22 15 0	Workington .....	8 0 0	
Hitchin and Baldock .....	50 0 0	23 14 6	Yarmouth and Argyle (Nova Scotia) .....	15 0 0	15 7 2
Hitchin Ladies' Asso. ....	40 0 0		Yatradgynials .....		6 0 0
Baldock ditto .....	10 0 0				
Huddersfield .....		433 4 1			
Ladies' Association .....	34 0 0				
Saddleworth Branch .....	27 10 0				
Islington .....	60 0 0				
Keighley .....	10 0 0	25 15 6			
Kent .....		50 0 0			
Leeds .....	79 6 8	453 11 2			
Leicester .....		100 0 0			
Ladies' Branch .....	4 0 0				
Asby ditto .....	6 0 0				
Loughborough ditto .....	15 0 0				
Lutterworth ditto .....	20 0 0				
Syston Association .....	1 0 0				
Leighton Buzzard .....		7 0			

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

Broad, C. M. Esq., Stonefield Street, Is- lington .....	(add.) 100 0 0
Cumber, Mr. J., King Sq., Goswell Street, 10 10 0	
Ma Vourmin Ma Gee .....	(add.) 50 0 0
Piumprey, Miss, Carlton Hall, per Record, 20 0 0	

## LEGACY.

Fisher, Joseph, Esq., late of Seatollar, near Keswick, Cumberland .....	(duty free) 100 0 0
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## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

## NEW SOCIETIES:

Continued from p. 57 of No. 7.

CONNECTED WITH

BETHANY .....	(Jamaica).....	Association.....	} <i>St. Ann's Auxiliary.</i>
FRONT-HALL .....	(ditto).....	ditto.....	
CASTLETON .....	(ditto).....	ditto.....	
GARDEN-HALL .....	(ditto).....	ditto.....	
CLARENDON.....	(ditto).....	ditto.....	} <i>Clarendon and Vere</i>
HAYES-SAVANNAH .....	(ditto).....	ditto.....	
GODALMING Ladies' Branch.....			} <i>Guildford ditto.</i>
CAMDEN-TOWN Association.....			

From E. Corderoy, Esq., Lay Secretary of the Southwark Auxiliary.  
29 Walcot Place, Lambeth, Nov. 25, 1839.

As I believe the design of the Monthly Extracts not only to be the communication, to the Subscribers of the Bible Society, of the progress of the Institution in various parts of the world, but also the statement of well-authenticated facts illustrative of the principles and displaying the operations of the Society in any place, I beg your insertion of the following cases. They are extracted from the Reports of our various Associations, presented at our last Quarterly Conference (a Meeting which we find truly invaluable): and will, I doubt not, be gratifying to the Parent Committee, on many accounts, but chiefly because they exhibit the value of that gratuitous Agency which is the glory of the British and Foreign Bible Society; and also show, that its efforts on behalf of the Poor of the Metropolis, in the recent circulation of Loan Testaments, and on behalf of the destitute Blind, have been crowned with success of the most gratifying character.

ST. SAVIOUR'S & ST. THOMAS'S ASSOCIATION (—District).—"This district has been re-canvassed. Every room, inhabited by a separate family, has been investigated, throughout this large and thickly-populated locality. More than forty new subscribers have been obtained: twelve of these were persons who had received the Loan Testaments, who said they must now have the *whole* Bible, whatever else they went without. Two men, with their families, from reading the Loan Testaments, have attended a Place of Worship; and complained that they could not always find out the text, when they came home.

"An Irishwoman, who, on the last canvass, was very threatening, and insisted on the visitors descending the stairs immediately, at the same time holding up a carving-knife to enforce obedience, was, on the present visit, very kind; and, offering the visitor a chair, entered into conversation, as if she wished, by her present kindness, to make amends for her former rudeness. The Loan Testament was on the table, bearing plain marks of having been read. She was evidently going through it, and had just finished Luke; and, to use her own words, when she had 'mastered' the New Testament, she would have a Bible.

"The Loan Testaments have, in many cases, got into possession of families who would on no account have received a Bible, and into the hands of many who longed for the other Scriptures but could not purchase them; and into some families where they never had the Scriptures before; and into others where they had possessed them, but now were destitute. All received the precious boon with a

welcome, praying that God would bless those who formed and those who carried out the plan.

"Eight working men are subscribing for a Pocket Bible with References, at cost prices; and several others intend doing so shortly, expressing a desire, not only to read, but to compare spiritual things with spiritual.

"About three years ago, a woman living in a low alley paid weekly for, and obtained, a Bible; first for herself, and then for her only daughter, as a present when she married. The woman became in a dejected state of mind, and attempted to drown herself: afterwards, she was visited in the hospital, and seemed glad to have found a friend to whom she could open her mind. Lately calling again upon her, she produced her Bible: her heart was full: with tears she exclaimed, pressing the Bible to her, 'For this Bible I have been made a laughing-stock; but in it I have found so much to encourage and comfort me, that I let them talk on. They know not its value. I will never part with it, as long as I live. I never can be thankful enough that it is mine. Had it not been for the easy way of obtaining it, by a penny a-week, I never could have had it.—She has now for a long time past, with her husband, attended a Place of Worship."

SOUTH-LAMBETH ASSOCIATION.—"The attention of the Ladies' Committee has been called to a most encouraging fact, in which some of them have felt a deep interest. They report:—Allusion has before been made to the case of a blind young woman, who had expressed an anxious desire to learn to read by means of the raised type, that she might meditate on that word which maketh 'wise unto salvation.' Many difficulties presented themselves; but—through the kind and Christian perseverance of one, who, in the prayers and grateful recollections of this child of sorrow, and in the approval of Him who delights in mercy, shall find her reward—all have been surmounted, and most satisfactory is the result; for she whom the light of day never visits, can now, out of God's Law, behold 'wondrous things.' Various portions of the Scriptures for the use of the Blind have been given to her, and most gratefully received: nor will the occasion soon be forgotten, when, with feelings not easily described, she said, 'When I returned from Chapel yesterday, I thought I would feel for the text. I did so, and found it; and afterwards made out the whole chapter, for the first time, without assistance. Such a portion as that I have not had since I lost my sight.'"

*From the Rev. Dr. Steinkopff.*

*Savoy, Strand, Nov. 2, 1839.*

I HAVE just completed my Biblical Tour in Cornwall; where I enjoyed the privilege of attending Sixteen Meetings:—four in the second week of October, at Launceston, Liskeard, St. Austell, and Bodmin; six in the third week of October, at Redruth, Camborne, Hayle, St. Ives, Marazion, and St. Just; six in the fourth week of October, at Penzance, Helston, Falmouth, Penryn, and Truro (two).

My mind is filled with gratitude to God! By His merciful protection, not one accident befell me: goodness and mercy have followed me from place to place. The very sight of so many long-attached friends of the British and Foreign Bible Society cheered my mind; some of whom I had met more than twenty-five years ago, when first permitted to visit Cornwall in company with my late revered friends, Mr. Owen and Mr. Hughes, and to witness the warmth of Christian affection with which the entrance of the Society was hailed in that county.

At the same time, I could not but lament the removal, by death, of many, from those honourable and useful stations which they had formerly occupied in the Society, for the glory of God, and the benefit of their fellow-creatures. Yet it proves consolatory, to reflect, that, in many instances, their places have been supplied by other devoted labourers, who consider it both an honour and privilege to aid a Society, the object

of which is the dissemination of the Holy Scriptures, and the field of whose operations is the world. It proved also a real encouragement, to find that the Meetings above referred to were, upon the whole, numerous and respectably attended, with only a few exceptions; which arose partly from the very unfavourable state of the weather, and partly from some local circumstances, which prevented the attendance of several very cordial friends of the Society. I can also testify, with sincerity, that a good spirit prevailed at the Meetings—a spirit of Christian union, harmony, and peace. It was deeply felt, and publicly acknowledged, that, in a work at once so simple and so sublime—the circulation of the sacred writings all over the world—all who profess and call themselves Christians, though connected with various churches, communities, and nations, could cordially unite, without compromise of principle; and should, in strict compliance with the Apostolical injunction, forbear one another in love, endeavouring to keep the unity of the spirit in the bond of peace. It gave me, also, great satisfaction, to find that in several Branches and Associations of the Cornwall Auxiliary some fresh accession of strength had been obtained, and an increase of income taken place, so that the Receipts of the Auxiliary were larger than those of last year. Some other Branches and Associations have indeed somewhat declined; but a renewal of zeal, and a closer attention to order and regularity in the transaction of business, might easily remedy such deficiency;—and the establishment of some additional Associations would soon produce an increase, both of income and the distribution of the Scriptures. With a view to the attainment of these points, the Committee of the Truro Auxiliary have engaged the services of Lieut. Wilson, R.N.; who has already entered upon his benevolent labours in a spirit of true Christian simplicity, and promoted the formation of several new Associations, as well as the re-organization of others previously existing. He accompanied me in the whole of this tour; and I bear my cheerful testimony to his Christian zeal and ability, in the performance of his duties. At three successive Meetings, those of Falmouth, Penryn, and Truro, Sir C. Lemon, Bart., M.P., took the chair; and at Penzance, E. W. W. Pendarves, Esq., M.P. Both expressed themselves still attached to the simple object of the Bible Society, and gratified with its progress both at home and abroad. At the Meetings in most of the other places (above specified), the Parish Ministers, Curates, or neighbouring Clergymen, either took the chair, or supported it when taken by a Lay Gentleman. At that in Penryn, the Venerable the Archdeacon (eighty years of age) attended, and declared, that warmly as he would advocate the claims of the Society for Propagating the Gospel in Foreign Parts, he should still remain the firmly-attached friend and supporter of the British and Foreign Bible Society. Active Ministers and members of various other Christian Denominations have long taken, and still take, a very useful share in the operations of the Cornwall Auxiliary, and have essentially contributed to its prosperity. The Methodists form a very numerous and effective body in Cornwall; and wherever they cordially espouse the cause of the Society, they greatly benefit it. The Society of Friends comprehends some of the first, most devoted, and persevering co-operators in this work of faith and labour of love.

At Hayle, both Methodist Ministers attended: one of whom, who had been stationed in the West Indies, stated that he had personally distributed many hundred copies of the New Testament and Psalter sent by



the Parent Institution to the West-India Islands; and bore testimony to the eagerness and gratitude with which they had been received by the Negroes.—A similar testimony of the grateful reception of the Emancipation Testaments was given by a Methodist Missionary, at the Helstone Meeting.

At St. Just, between 500 and 600 people, chiefly of the Mining Population, were present. They were deeply interested in the intelligence communicated to them; and, after the Meeting, many intelligent men came to the platform, to get a sight of the specimens of the Versions which had been exhibited.

One of the most numerous, respectable, and interesting Meetings took place in Penzance. Mr. Pendarves presided; and a pleasing interspersion of Ministers, and Gentlemen connected with various departments of the Christian Church, was seen on the platform. The speeches were listened to with the deepest silence and devout attention. The brother of Mr. Joseph Carne, the Banker, (who hospitably entertained the Deputation,) had spent a year-and-a-half in Egypt, Syria, and Palestine; and gave of the latter a concise but most interesting account, entirely confirmatory of the truth, accuracy, and divine inspiration of the Scriptures. He was present when some descendants of the Rechabites (mentioned in the Prophet Jeremiah) paid a visit to the Rev. J. Wolf the Missionary; and declared, that he never saw him so animated as on that most remarkable occasion. Mr. Joseph Carne also contributed to the interest of the Meeting, by some interesting details (which, during a late tour, fell under his own observation) of the operations of some Continental Bible Societies, at Paris, Lyons, Geneva, Berne, Zurich, and in other parts of Switzerland. He stated, that in several of the large hotels every room was furnished with a copy of the Bible or New Testament, in French or German; and that in France much good was doing, amidst all the efforts of infidelity and superstition.

Last year a very discouraging Meeting had taken place at St. Ive's, attended by less than forty persons; but owing to the energetic appeal made, on that occasion, by an influential and laborious Clergyman in the neighbourhood (the Rev. Mr. Punnett), a revival took place;—the Ladies came forward most actively; and, by their united exertions, contributed both to the increase of funds and the distribution of the Scriptures. The next Meeting, therefore, was much better attended, and every thing assumed a more cheering aspect.

At the Falmouth Meeting, the Ladies presented a truly gratifying Report: their receipts and distributions were larger than those of the preceding year. They go on steadily, regularly hold their monthly Committee Meetings; number forty-two Collectors; and have not only many Subscribers for Bibles, but also a goodly number of Free Contributors. They really present a pattern for Ladies' Associations.

The County Meeting at Truro, at which Sir C. Lemon presided, was the last in the series of Meetings; but perhaps this very circumstance—that almost all the Branches and Associations had held their own separate Meetings immediately before—contributed to thin the attendance: besides which, the Friday on which it was convened happened to be the very day set apart by the Methodist Society for the celebration of its Centenary. The Collection was, however, larger than might have been expected; and I found it good to be there, both morning and evening.

—Our venerable friend, Mr. Tweedy, senior, took the Chair in the evening: nor could I see him there without a lively and grateful recollection of all the important services which he and his family have rendered to the Cornwall Auxiliary, from its very commencement to the present time, with as much ability as cheerfulness. His eldest son, William, is now one of its active Secretaries, in union with the Rev. H. Rogers, the Rev. Mr. Punnett, and the Rev. Mr. Moore.—Mr. Rogers was unanimously appointed, at the County Meeting, one of its Vice-Presidents, in the place of an aged venerable Clergyman, the Rev. Mr. Jenkins, lately deceased, who had been from the very first a warm and steady supporter of our cause. At the same time, a strong wish was felt, and expressed, that he should still retain the office of one of its Secretaries, so long filled by him with ability and zeal;—with which he kindly complied.

Permit me to add one pleasing fact, illustrative of the peculiar power and efficacy of the Holy Scriptures to afford consolation and hope to the sick and afflicted. When at Penzance, I was led to visit a pious female afflicted with a long and painful illness for thirteen years past. The very sight of her cheered me. Amidst multiplied and often excruciating sufferings of the body, her mind enjoys a degree of peace and serenity which is quite striking. Her knowledge of the Scriptures is so extensive—her quotations from the Old and New Testament are so appropriate—her Christian experience is so sound—her conversation so lively—and her interest in all that concerns the Cause and Kingdom of God so intense, that, on leaving her, I thanked God and took courage. Her Bible laid by her bed-side, and appears to be her daily companion.

*From the Rev. P. Röntgen.*

*Christiansfeld, Nov. 20, 1839.*

A RETROSPECT of the proceedings of the year, now approaching to a close, reminds me that I ought to tender to you my warmest thanks for the benefits and blessings which you have conferred upon this country, in the course of it, by an abundant distribution of the Holy Scriptures.

Similar sentiments of gratitude were expressed very recently by a large body of Clergymen belonging to this neighbourhood, who met together at the funeral of our much-esteemed friend, the late Consistorial Counsellor, Mr. Windekilde, of Wilstrup. It was acknowledged by all, that, in consequence of the Christian liberality of the British and Foreign Bible Society, a great portion of the schools of this province, which had formerly been almost destitute of the word of God, were now well supplied with Bibles and Testaments: and we united together in earnestly entreating the continued blessing of the Lord to the important operations of your Society, whose object it is, through the dissemination of the Holy Scriptures, to promote the extension of our Redeemer's Kingdom.

*From the Rt. Rev. the Lord Bishop of Calcutta, to Rev. Dr. Steinkopff.*

*Bishop's Palace, Calcutta, August 24, 1839.*

I ALWAYS identify your Letters with those of my friend Mr. Brandram, of the great Society of which you are so justly the earnest supporters. The tidings you favoured me with, under date of March 20th, (received July 7th,) rejoiced my heart. I do indeed bless and praise God for a series of success during thirty-five years, quite unparalleled in the annals of

the Christian Church; and the deductions to be made from which, on the score of human infirmity, are, I really believe, as small as any similar grand combination for a common object ever presented. Till we reach a heavenly world, all our proceedings must take place on earth, and partake of the character and level of our views and feelings: but the good, the solid, permanent, spiritual good is great and decisive. Now, if the value of one soul cannot be estimated, and if the instructions of Holy Scriptures are the grand elements of the truth and illumination which are thrown by the Divine Spirit into the human mind, then the ultimate effects of the Society are beyond all calculation in point of importance:—and there is this observable, that these results are both more silent and efficacious, than those of the fallible human teacher. There is no voice nor language uttered—all is calm, retired, unheard by man; but all is pure, unalloyed Truth; all is unmixed Revelation; all is the dictate of the Holy Spirit; all is the sincere milk of the word: and these interior instructions, so far from lessening the importance of the Ministry of the Gospel, and the administration of the Sacraments, elevate, and give dignity and force to them. I can remember when, many years since, it was suspected that the circulation of the Holy Scriptures without comment might tend to lower the value and influence of learned elucidations of them, of Books of Common Prayer, and the other labours of the Stewards of the mysteries of God: but, lo! after so many years' experience, it has been found to give increased efficiency to all these means of grace, as its friends from the first declared their hope and confidence that it would.

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*From the Rev. F. Spring.*

*Madras, July 31, 1839.*

To enable us to carry on our enlarged operations in printing the versions of the word of God, which are required within the boundaries of our labours, we have been obliged to draw upon you to the extent of £1000, as resolved at the last Meeting of our Committee on the 5th instant.

Your recent Letter, announcing a grant of 1000 reams of paper, was very acceptable. It will be all soon devoured, almost as soon as it arrives at our four insatiable presses; two here at Madras, one at Bellary, and one at Cotayam: so that we hope you will make a standing rule, at least for a time, to send us regular supplies of this indispensable article.†

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Much is doing in India;—and not the less, because it is a good deal under the surface, and therefore imperceptible;—but much remains to be done. Pray for us, and help us.

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FROM THE APPENDIX TO THE EIGHTEENTH REPORT OF THE MADRAS AUXILIARY.

*From the Rev. D. Poor.—Madura, Feb. 18, 1839.*

EFFECTS PRODUCED.—It is not yet my privilege to speak of conversions, in this place, as the results of Christian instruction. I perceive, however, much which inspires me with hope, in sowing the good seed. Both teachers and pupils are growing in the knowledge of the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

They have, to a considerable extent, lost that shame and fear which

† A further supply of 1000 reams of Paper has recently been granted.

they formerly manifested, in making use of the Vedam as a school-book. —They have an increasing conviction of the truth and excellency of the Scriptures, and of their duty to obey them. They have a vague impression that truth is great, and will prevail; consequently, they are more and more inclined to procure portions of Scripture for their friends and acquaintances.

A favourable impression has evidently been made upon the minds of the parents, and upon the community at large, by the whole course of instruction given in our schools.

Whatever may be said of the *drawbacks* attending a wide diffusion of the Scriptures, in places where they cannot be followed by the voice of the living teacher, we here witness, on rather a large scale, the best effects from the attempt, in this new field, to introduce, gradually at first, but fully, the sacred scriptures, as a book to be read and studied in Mission Schools.

*From the Rev. W. Howell.—Cuddapah, Feb. 13, 1839.*

In giving the Scriptures to the Heathen, none are allowed to take a copy unless they are able to read; and in some cases, if they are able, they are required to pay a trifle: but the Native Christians are strictly enjoined to purchase the Scriptures at reduced prices, should their circumstances allow them to do so. The Heathen continue, as formerly, to visit the Mission, from distant places; and I am glad to say, that in some instances the reading of the Scriptures has been made instrumental to their conversion from idolatry, under the influence of the Holy Spirit of God. There are now two farmers, and a weaver, at the village of Goorjala (fifty miles to the west), who have been brought to the saving knowledge of the living and the true God, and have been recently baptized in the faith of Jesus Christ. A few Roman Catholics have also been brought to renounce the errors of Popery, from reading the Scriptures in Tamil. I could mention, also, some pleasing instances of a few inquirers, who are Heathens, halting between two opinions, and are anxious to throw off the fetters of idolatry and caste as soon as they can find a convenient season for it. I must also mention, that there are above 100 children in our native schools, who are daily reading the Tamil and Teloo goo Scriptures, and commit large portions to memory.

*From the Rev. C. F. Murray.—Tirrumungalum, Feb. 20, 1839.*

The effects which the Scriptures have produced cannot, of course, in so short a time be very accurately estimated. It is confidently believed, however, that something is going forward which, at no very distant period, will, with God's special blessing, rejoice the hearts of those who look for the approach of that day, when "the knowledge of the Lord shall pervade the earth, as the waters do the channels of the deep." A spirit of inquiry is evidently manifesting itself rather extensively, and a kind of surprise exhibited that these things were not known before. We sometimes meet with questions of this kind: "How could God be true, and yet spare Adam after he had sinned?" "How was it, that when Cain and Abel both offered sacrifices, only one was accepted?" "And how is it possible that all the various acts and habits of worship of the Tamil People are not pleasing to God?" These and many similar questions not only give us excellent opportunities to explain the most important truths, but are evidences of a spirit of inquiry which gives us reason to hope that they will not read or hear in vain.

THE SECRETARIES OF AUXILIARY AND BRANCH SOCIETIES are respectfully requested to furnish information of the Establishment of any New Society, or any correction in the List of Patrons and Officers of Auxiliary or Branch Societies, *on or before the 31st of December*; at which time that part of the APPENDIX to the Report which contains the List of Societies, with their Officers, will be sent to the Press.

## REMITTANCES RECEIVED IN NOVEMBER.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Ashton-under-Line.....	..	77 5 8	Northampton .....	..	18 13 6
Barnmouth .....	40 0 0	8 0 0	Creaston Branch .....	19 0 0	..
Beaminster .....	..	10 0 0	Spraton Association .....	7 0 0	..
Bideford .....	..	35 0 0	Ravensthorpe ditto .....	2 0 0	..
Bishop's Stortford .....	..	7 9 2	Scaldwell ditto .....	2 11 6	..
Bloomsbury, Queen's Square Association .....	9 0 0	..	Naseby ditto .....	0 18 0	..
Bridlington .....	..	26 0 9	Nottingham .....	..	58 0 0
Driffield Branch .....	8 0 0	..	Eastwood Association .....	10 0 0	..
Ditto Ladies' Association, .....	5 0 0	..	Rochdale .....	80 0 0	132 11 1
Kilham ditto .....	1 10 0	..	Rochester and Chatham .....	..	18 15 4
Bridport .....	60 0 0	30 0 0	Chatham Ladies' Asso., .....	4 0 0	..
Brixton and Stockwell .....	56 14 10	13 5 2	Brompton & Gillingham, .....	1 9 6	..
Burton-on-Trent .....	33 17 1	47 11 5	Rusbon .....	..	15 0 0
Bury (Lancashire) .....	30 0 0	130 0 0	Romsey .....	10 0 0	17 9 0
Cambridge .....	220 15 8	329 4 4	Ladies' Association .....	7 0 0	..
Cheltenham .....	..	38 0 0	Savoy Ladies .....	6 0 0	..
Chester and Cheshire .....	510 14 6	..	Settle .....	30 0 0	13 2 9
Cleveland .....	..	32 0 0	Southwark .....	..	201 0 0
Castleton Branch .....	15 0 0	..	St. Alban's .....	..	14 10 2
Farnside ditto .....	8 0 0	..	Stroud .....	..	50 0 0
Rosedale ditto .....	7 0 0	..	Ladies' Association .....	5 0 0	..
Ayton ditto .....	8 10 0	..	Streatham, Tooting, &c. .....	..	10 0 0
Ayton Ladies' Association, .....	7 10 0	..	Ladies .....	..	10 0 0
Guiseborough ditto .....	4 0 0	..	Suffolk, East .....	71 18 7	128 1 8
Cornwall .....	..	301 4 10	Tiverton .....	25 0 0	..
Cumberland and Carlisle .....	..	49 11 5	Ladies' Association .....	10 0 0	..
Devon and Exeter .....	..	80 0 0	Thornbury .....	..	8 3 0
Dinas Mowdy .....	23 0 0	9 0 0	Towcester .....	..	10 0 0
Doncaster .....	50 0 0	..	Wandsworth .....	..	12 7 0
Marr Association .....	10 0 0	..	Wansford .....	..	10 12 6
Tickhill ditto .....	6 10 7	..	Warwick .....	10 0 0	50 8 8
Donington .....	..	2 15 0	Donation of a Friend .....	50 0 0	..
Dorking .....	..	5 1 0	Leamington Ladies' Asso. .....	15 0 0	..
Dryfryn, &c. .....	..	1 10 0	Whitby .....	..	38 0 11
Epworth .....	25 0 0	..	Whitechurch (Shropshire) .....	..	16 9 0
Epworth Ladies' .....	..	7 5 10	Witney .....	40 0 0	8 19 0
Essex, South-West .....	103 0 8	46 19 4	Workop .....	20 0 0	..
Evesham .....	..	22 9 4	Workop Association .....	10 0 0	..
Blockley Association .....	6 0 0	..	Carlton ditto .....	17 0 0	..
Farnham .....	..	15 17 0	Wycombe .....	75 0 0	41 4 5
Bentley Association .....	28 15 8	..			
Aldershot and Scale ditto .....	9 13 5	..			
Frensham, &c. .....	0 15 0	..			
Binstead and Kingsley .....	5 0 0	..			
Fife and Kinross .....	158 0 0	..			
Hackney .....	50 0 0	..			
Heywood .....	25 0 0	..			
Horncastle .....	..	30 9 0			
Huntingdon .....	69 11 6	140 8 6			
Kingston-on-Thames .....	..	7 4 8			
Llanfairfawr and Colwyn .....	..	10 0 0			
Leicester .....	..	50 0 0			
Ladies' Branch .....	3 0 0	..			
Leighborough ditto .....	10 0 0	..			
Meiton ditto .....	15 0 0	..			
London, East .....	100 0 0	81 13 2			
Ludlow .....	..	34 6 7			
Man, Isle of .....	..	24 0 0			
Manchester Ladies' Branch .....	..	75 16 1			
Manchester (Jamaica) .....	..	100 0 0			
Merthyr Tydfil .....	..	18 9 6			
Mochdre .....	..	4 15 8			
Newcastle-under-Line .....	..	22 19 0			

## DONATIONS OF TEN POUNDS &amp; UPWARDS.

A. B. A. ....	105 0 0
Elliott, Mr. and Mrs., Clapton .....	10 0 0
Gibson, Rev. John, Sheffield .....	10 10 0
Rochester, friends at .....	40 0 0
Vizard, Henry, Esq., Ferney Hill, Dursley, .....	10 10 0

## LEGACIES OF TEN POUNDS &amp; UPWARDS.

Barnes, Miss T., late of St. Ive's, Huntingdonshire (less duty) .....	65 0 0
Beaver, John, Esq., late of Huntingdon .....	19 2 1
Hudson, Miss B., late of West Ham, 3 per cent. Consols (less duty) .....	50 0 0
Linett, Mr. Joseph, late of Halstead (less duty) .....	50 0 0
Major, E. A., Esq., late of Monckton, Durham, One-third of Residue .....	123 12 0
Mitchell, David, Esq., late of Idle (less duty) .....	100 0 0

